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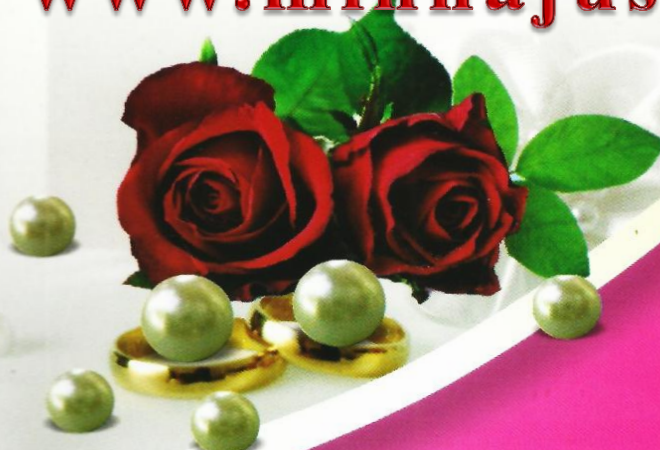
Nikaah aur kamiyaab shadi shuda zidagi se mut'aliq  
Islami Usool-o-Hidayaat par mushtamil  
aik mufeed aur ma'loomati kitab

# Shadi kion aur kaise?

Taleef

*Hafiz Muhammad Sajid Usaid Nadwi*

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*Maktabah Al-faizi*  
Mehdipatnam, Hyderabad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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منہاج السنہ النبویہ ﷺ لائبریری ٹیم

*Nikaah aur kamiyaab shadi shuda zidagi se mut'aliq  
Islami Usool w Hidayaat par mushtamil  
aik mufeed aur ma'loomati kitab*

# *Shadi kion aur kaise?*

*Taleef:*

*Hafiz Muhammad Sajid Usaid Nadwi*

**Maktabah Al-faizi**  
Mehdipatnam, Hyd 500008.

**Cell: 9494511336, 8522991427**

**Email: Faiziabuashhar79@mail.com**

**@Jumla Huqooq mahfooz hain:**

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**Mu'allif : Hafiz Muhammad Sajid Usaid Nadwi**

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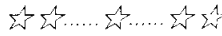
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## Apni baat

Shara'ai nikaah aur kamiyaab izdewaji zndagi ke ta'alluq se Islami aadaab aur ahkaam par mushtamil yeh aik mukhtasar kitaab aapke haton mein hai, nikaah na sirf yeh ke aik baalig aur zehni aur jismani ae'tebat se sehatmand insan ki fitri aur paidayeshi zarurat hai balke ye uski samaji awr deeni zarurat bhi hai, nikah ke bagair insan ka ik muhazzab aur samani makhlooq ki haisiyat se zameen par zndagi guzarna mumkin nahi.

Islam mein nikaah ko bahut ahmiyat di gayi hai, Islam ne nikah se muta'alliq har pahlu se apne manne walon ki rahnumayi ki hai, usne nikah ki takeed aur targeeb ke sath uske liye aise usool aur zabte aur hidayat w aadab muqarrar kiye hain jin se nikah ka amal aasan ho jaye sath hi uski bunyad par mard w aurat ke darmiyan qa'im hone wale ta'alluq w mahabbat ko mazbooti aur dawam mile.

Afsos ki baat hai ke aaj Ummat ki aksariyat ne nikaah ke ta'alluq se shara'i aadab aur ahkam se kinara kashi aur aeraz w be tawajjuhi ka rawayya apna rakha hai, nateeje ke taur par nikah ka amal na sirf ye ke aaj mushkil tar ho gaya hai balke nikah ke zari'e wajood mein aane wala rishta bhi napaydari ki soorate haal se dochar hai, mu'ashare mein talaq ki as qadar kasrat hai ke Allah ki panah.

Main ne yeh kitab is maqsad se tarteef di hai ke woh is silsile mein logon ki rahnumayi aur shadi ke ta'alluq se mu'ashare mein raah pa gayi kharabiyon aur kamzoriyon ki islaah ka zari'a bane, main ne poori koshish ki hai ke koi be daleel aur gair mustanad baat kitaab mein na aaye, agar insan hone ke nate kahein



*aisa ho gaya ho to ba zauq hazraat rahnumayi farma  
kar shukriye ka mauqa dein ,Allah ta'ala se du'a hai ke  
woh is kitaab ke nafa' bakhsh aur ebrat w hidayat ka  
zari'a banaye Aameen.*

*Muhammad Sajid Usaid Nadwi*

*Nazim: Jamia Hafsa (raz) lil banat Quila Golkunda.*

*W Imaam w khateeb Masjid Taqwa Tolichowki ,Hyd.*

*9/10/2015*

## **Nikaah kion?**

### **Nikaah kia hai?**

Insaani samaaj mard aur 'aurat se wajood mein aata hai, mard ke sath 'aurat ko is liye paida kia gaya ke dono ke milaap se insaani nasl aage badhe, isi maqsad se dono ke darmiyan padaishi taur par aik doosre ki taraf kashish aur khinchao rakha gaya hai. isi fitri kashish ki bina par baligh hone ke sath hi yeh dono aik doosre ki zaroorat mahsoos karte hain aur aik doosre se sukoon hasil karna chahte hain.

Insaanon ki tarah doosre jaandaron mein bhi ye jinsi kashish payi jati hai, phir sawaal yeh hai ke is baare mein insaanon ko doosre jaandaar se kia cheez alag karti hai? is ka jawaab ye hai ke mard aur 'aurat ke darmiyaan jo jinsi aur shahwaani (sexual) khahish rakhi gayi hai us ki takmeel ke do raaste the:

Aik ye ke un ko is baat ka ikhtiyar dia jaye ko woh aazaadi ke saath jis tarah chahen apni jinsi piyaas bujhayen aur apni khahish poori karen.

Doosra raasta yeh tha ke aik mazboot aur shareefana nizaam ke zariye aik mard aur aurat ko aik doosre se jodh dia jaye aur is khahish ki takmeel ka mauqa dia jaye.

Har aqlmand aadami yeh faisala karsakta hai ke pahli soorat doosre jaanwaron ke la'iq to ho sakti hai lekin insaanon ke munaasib bilkul nahi, isliye ke insaan sirf aik haiwaan hi nahi balke woh aik samaaji makhlooq bhi hai, aur is haisiyat ki bina par us ke kandhon par faraiz aur zimmedariyan daali gayi hain, in zimmedariyon ki adayege ke liye woh khaas mahaul aur makhsoos

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qism ki tarbiyat aur dekh reh ka mohtaaj hai. aur uski ye mohtaaji chand dinon ya ha hafton aur maheenon ki nahi, balke saalon tak baaqi rahne wali hai.

pahli soorat mein to bas aisa hoga ke mard thodi der ke liye mil kar aur lutf hasil karke alag hojaye aur is milne ke nateeje(hamal, paidayish aur doodh pilaane waghaira) ki saari zimmedari akeli 'aurat ke sar aajaye.

zaahir si baat he ke aik akaili 'aurat in sari zimmedaroyon ko nibhane ke la'iq nahi ho sakti.

Is tarah insaani nasl ki hifaazat doosre raaste se hi mumkin hai, is liye ke is raaste se mard aur 'aurat ka mustqil ta'alluq qayim hota hai aur zimmeriyon ki taqseem ki bunyaad par donon bachche ki parwarish aur tarbiyat ki zimmedaari nibhate hain.

Islaami shari'at men mard aur 'aurat ke aazaadana milne ko "zina" qaraar diya gaya hai aur use badtare-en jurm qaraar de kar us ke liye Aakhirat ki sakht saza ke saath sakht duyawi sazayen bhi muqarrar ki gayeen hain, agar zina kaar mard ya 'aurat shaadi shuda na ho to 100 kodhe aur aik saal ki jala watni ki saza hai ,aur shaadi shuda hon to paththron se maar maar kar halaak kardene ka hukm hai.

Mard aur 'aurat ke shareefana tareeqe par aik doosre ke saath milne ka naam "Nikaah" hai, nikaah hi mard ke saath 'aurat ki paidaish ke maqsad ki takmeel ka zari'a hai.

Nikaah na sirf ye ke insaani nasl ki paidaish aur tarbiyat ka be khatar aur mahfooz zari'a hai balke us ke zari'ae mard aur 'aurat ke darmiyan jo mahabbat aur ta'alluq wajood mein aata hai woh apni misaal aap hai, Nabi (sallallahualaihi wa sallam)ne farmaya hai:

"do aapas mein mahabbat karne walon ke liye shadi jaisi koi cheez nahi dekhi gayi"

(Sheeh Ibn Maja:1597)

## **Insaan ki zindagi mein Nikaah ki ahmiyyat:**

Nikaah insaan ki fitree zaroorat bhi hai aur samaaji zaroorat bhi, isi tarah nikaah insaan ki deeni w shra'i zaroorat bhi hai, Nabi (sallalla hu alaihi wa sallam) ka farmaan hai:

"jab banda nikaah karta hai to uska aadha deen mukammal hojaata hai"

(Sunan Baihaqi, Al Saheeha:625)

aur isi hawale se Nabi(sallallahualaihi wa sallam) ki ye Hadees bhi padhne ke qabil hai, Aap ne farmaya:

"tum mein se aik ki sharmgaah mein Sadaq hai"

Sahaba(razi Allah anhum) ne arz kia:

"ae Allah k Rasool! ham apni shahwat poori karen aur us par hamen sawaab se nawaza jaye?"

Aap(sallallahualaihe wa sallam) ne farmaya:

"batlayo agar aadmi apni sharmgaah haraam jagah istemaal kare to kia woh gunahgaar nahi hoga? isi tarah jab woh use halaal jagah par istemaal kar raha hai to woh ajr ka mustahiq hoga"

(Bukhaari:5354: Muslim:1628)

## **Nikaah aur Islaam:**

Islaam ne nikaah ya doosre lafzon men shadi shuda zindagi ko bahut ahmiyat di hai, is ka andaaza is baat se kia ja sakta hai ke Islaam ne na sirf ye ke nikaah ki targheeb wa takeed ki hai balke use aasaan se aasaan tar banaane ke sath un tamaam baaton ko bhi door karne ka poora ehtemaam kia hai jin se nikaah ki raah mein rukaawat paida ho.

## **Nikaah ka shra' ai hukm:**

Nikaah Nabiyon aur Rasoolon(alailhemussalam)

ki intehayi takeedi sunnaton mein se aik hai, Allah ta'ala ka irshaad hai:

"ham ne aap se pahle bahut se Rasool bheje aur ham ne un sab ko beewi aur bachchon wala banaya tha"(Al Ra'd:28)

is sisile mein Nabi(sallallahualaihe wa sallam) ka irshaad hai:

"chaar baaten Rasoolon ki Sunnaton mein se hain,khushboo istemaal karna, nikah karna, miswaak karna aur haya"

(Ahmed 5/412)

isi tarah Aap (sallallahualaihe wa sallam)ne farmaya:

"nikaah mera tareeqa hai,jisne mere tareeqe par Amal na kia woh mujh se nahi,shadi karo kionke mein tumhari kasrat ke baa'is (doosri)Ummaton par fakhr karunga" (Sheeh Ibne Maja:1456)

Jo shaks nikaah ki qudrat rakhta ho aur use burayi mein padhne ka khatra mahsoos ho raha ho uske liye nikaah karna farz hai 'isliye ke zina haraam hai ,isi tarah woh saari cheezen jo zina ka sabab banen haraam hungi,to jo shaks apne baare mein zina mein padhne ka khatra mahsoos kar raha ho us ke liye zaroori hai ke woh khud se is khatre ko door kare , agar iska door karna nikaah hi se mumkin ho to phir nikaah karna us ke liye wajib hoga'.(Assailuljarrar Imaam shaukani 3/243)

Aur jo shaks nikaah ki khahish ke bawajood nikaah karne se qaasir aur 'aajiz ho use rozon ki pabandi karni chahiye,Sayyaduna Ibne Mas'ood (Razi Allah anhu)se riwayat hai,Nabi(sallallahualaihe wa sallam) ne farmaya:

"Ae naujawanon ki jama'at tum men se jise nikaah karne ki isteta'at ho use nikaah karlena chahiye,kionke nikaah nazar ko jhukaane wala aur sharmgaah ko mahfooz

karne waala hai aur jise isteta'at na ho us  
ke liye roze ka ehtemaam zaroori hai, isliye  
ke roza us ke liye dhaal hai"

(Bukhari:5060, Muslim:1400)

## **Nikaah aur Salaf e Saleheen(R):**

Shari'at ki taraf se nikaah ki khaas takeed w targh-  
-eeb ki bina par buzragane salaf nikaah ko badhi  
ahmiyat dete the aur ghair shadi shuda zinadgi ko badhi  
zillat w haqaarat ki nigaah se dekhte the, Sayy- -duna  
Abdullah bin Abbas(R) farmate hain:

"bhaiyo! nikaah karlo, kionke shaadi shuda  
zindagi ka aik din ghair shadi shuda zindagi  
ki itne aur itne barson ki 'ibaadat se behtar  
hai"

Sayyaduna Abdullah bin Mas'ud kahte hain:

"agar meri zindagi ke sirf das roz rah jayen  
tab bhi main shadi karlena pasand karunga  
, take ghair shadi shuda haalat mein Rab ko  
munh na dikhaun"

(Tohfatul 'aroos page:56,34)

Sayyaduna Shaddad bin Aous (R) farmate hain:

"meri shadi ka intezaam karo, kionke Nabi  
(sallallahu alaihe wa sallam) ne mujhe  
wasiyyat ki hai ke main ghair shadi shuda  
haalat mein Allah se mulaaqaat na karun"

(Ahkamul Qur'an Jassas 3/354)

Mashhoor Tabe'ai Sayyaduna Tawoos(r) farmate hai:

"naujawaan ki 'ibaadat us waqt tak mukam-  
-mal nahi hoti jabtak ke woh nikaah na kar  
le" (Musannaf Ibne Abi Shaiba:4/127)

## **Nikaah ke silsile mein wali aur samaaj ki zimmedaari:**

Islaami shari'at ne na sirf yeh ke aik baaligh shaks ko

zaati aur shakhsi taur par shadi karne ki takeed ki balke samaaj ke zimmedaar afraad ko bhi is baat ki takeed ki ke woh ghair shaadi shuda logon ki shadi ki fikr karen, Qur'an e Majeed men Allah ta'ala ka irshad hai:

"tum mein se jo mard aurat be nikaah hon unka nikaah kardo aur apne naik bakht (momin) ghulaam ka bhi, agar woh muflis bhi honge to Allah t'ala unhein apne fazl se ghani banadega ,Allah t'ala kushaadgi wala aur ilm waala hai"

(Al Noor:32)

Aayat me khitaab ya to ladhki ke sarparaston se hai ke woh apni zere wilayat ladhkiyon aur ghair shadi shuda khawateen ki shadi ki tadbeer w sai karein, un ke liye rishton ki talash w justujoo mein lage rahen aur munasib uar shar'ee taur par qaabile qabool rishton ki farahami ke ba wajood un ki shadi mein takheer hargiz na karen, Nabi(sallallahualaihe wa sallam)is Hadees se is zimmedaari ki nazakat aur ahmiyat ka andaza karna chahiye, Aap (sallallahualaihe wa sallam)ne Farmaya:

"Tauraat men likha hai ke jis shaks ki beti 12 saal ki umr (ya'ni bulooghat) ko pahunch gayi aur us ne uska nikaah nahi kia aur woh gunaah ki murtakib hui to gunaah us ke walid par hoga"

(Shu'abul Eimaan: 113)

yahi wajah hai ke Sahaaba aur Salaf iska badha ehtemam karte the, mashhoor tabea'i Ahnaf bin qais (R) farmate hain:

"apne ghar ke kisi kone mein kisi azdahe ka wajood mujhe is baat se ziyada pasand hai ke ghair shadi shuda aurat ke liye us ke laiq mard ki taraf se paighaam aaye aur mein use rad kardun"

(Musannaf Ibne Abi Shaiba 4/127)

ya phir Aayat mein khitaab afrade umaat se hai aur  
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maqsood is baat ki takeed hai ke mu'ashra ke ghair shadi shuda afraad ko shadi ki targheeb di jaye, nikaah ke 'amal ko aasaan banaya jaye, us ki raah ki rukaawton ko door kia jaye aur nikaah ki khahish aur zaroorat rakhne wale afraad ka nikaah ke asbaab aur zaroori akharajaat ki farahami ke silsile mein hattal imkan t'awun w madad ki jaye, Nabi aur Sahaba wagharhum ke daur mein ghair shadi shuda logon ko shaadi ki targheeb aur unka mali t'awun karne ki baat 'aam thi.

Sayyeduna Buraid (R) se riwayat hai ke:

"jab Ali (R) ne Fatima (R) ke liye nikaah ka paighaam dia to Rasool (sallallahu alaihe wa sallam) ne farmaya: shadi ke liye waleema zaroori hai, is par Sa'd ne arz kia ke mere zimme itni aur itni makai hai"

(Musnad Ahmed 5/359)

Syyeduna Sa'eed bin Jubair (R) kahte hain:

"mujh se Ibn Abbas ne poocha kia tum ne shadi karli hai? main ne kaha nahi, to unhon ne farmaya: to phir tum shadi kar hi lo isliye ke is ummat ke behtareen fard (Nabi sallallahu alaihe wa sallam) bahut si beewion wale the"

(Bukhaari: 5069)

Maisara rahimahullah kahte hain ke mujh se Imam ta'aus rahimahaullah ne kaha:

"tum shadi zaroor karlo warna mein tumse wahi baat kahunga jo Umar (R) ne Abuzzawa'air se kahi thi ke tu shadi ya to isliye nahi kar raha hai ke tu namard hai ya phir tu badkaar hai"

(Albayan wattabyeen 2/204)

**Ghareebi aur tangdasti rukaawat na bane:**

Surah Noor ki piche naql ki gayi Aayat mein farmaya

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gaya hai:

"agar woh mufliis bhi honge to Allah t'aala  
unhen apne fazl se ghani kar dega"

Tafseer Ahsanul bayaan mein Hafiz Salahuddin Usuf  
is aayat ki tafseer mein likhte hain:

"ya'ni mahaz gurbat aur tangdasti nikaah  
mein mane' nahi hona chahiye ,mumkin hai  
nikah ke ba'd Allah t'ala unki tang dasti  
apne fazl se 'us'aat aur faraakhi mein badal  
de ,Hadees mein aata hai:teen shaks hain  
jin ki Allah zaroor madad farmaata  
hai:nikaah karne wala jo paakdamni ki  
niyyat se nikaah karta hai ,mukaatab  
ghulaam jo adayegi ki niyyat rakhta hai aur  
Allah ki raah mein jihaad karne  
wala(Tirmizi)"

Aik moqe' par Sayyeduna Abu Bakr (R)ne farmaya:

"Logo!tum Allah ke (nikaah karne ke)hukm  
ki ta'meel karo !us ke badle Allah t'ala apna  
(ghani banane ka)wa'da pura farmayega"

Isi tarah Sayyeduna Umar (R) ne farmaya:

"nikaah karo taake khushhaal bano"

(Tafseer Ruhul ma'ani 18/49)

Syyeduna Umar (R)farmaya karte the:

"mujhe us faqeer par ta'ajjub hota hai jo  
shadi karke apni muhtaaji door karne ka  
saamaan nahi karta"

(Tafseer Taiseerurrahman 2/104)

Nabi (sallallahualaihe wa sallam) ne bhi shadi ko  
maaldari ka sabab batalaya hai,farmaya:

"shadiyan karo auraten maal le kar  
aayengi"

(Musnad bazzar ,Majma'uzzawaid:4/255)

## **Mardon keliye aik se zayid shadiyon ki ijaazat:**

*Islaam ne mardon ko aik se zayid shadi karne ki ijaazat di hai, Qur'an e Majeed mein Allah ta'ala ka irshaad hai:*

*"aurton mein se jo bhi tumhein achchi lagen tum un se nikaah kar sakte ho, do do ,teen teen char char se" (Al Nisa:3)*

*yeh ijaazat us zaat ki taraf se hai jo Aleem aur Hakeem hai isliye ham soch bhi nahi sakte ke ye hikmat aur maslihat se khali hosakti hai? lekin ham apni zaheri nigaahon se dekhen to is ijaazat ke piche bahut se inferaadi aur mu'asharati maslehatein aur maqaasid karfarman hain.*

*Un mein aik badha maqsad mard aur aurat ko bad kaari se bachana aur un ki jinsi zaroorat ki takmeel hai, ba'z mardon ki jinsi khahish tez hoti hai ,ab un ke saamne do raaste hain, ya to woh badkaari ka raasta ikhteyar karen ya phir doosri aurat se shadi karen, aik shareef aur naik insaan ke liye doosra raasta hi pasandeeda ho sakta hai.*

*Aksar mulkon mein mardon ke muqable mein auraton ki ta'daad ziyada hoti hai, ta'daad ke is farq ke mukhtalif asbaab hain, is ke elaawa jangon aur deegar mukhtalif qism ke hadisaat ka shikaar umooman mard hi hote hain.*

*Ab aisi soorate haal mein aik se ziyada shadiyon ki ijaazat na ho to yaqeeni taur par be hayayi phelegi, haraami aulaad ki kasrat hogi aur auratein samaj ke liye bojh bani rahengi.*

*kabhi aisa bhi hota hai ke shauhar se pahle hi beewi budhape ki wajah se ya kamzori w beemaari ki waj-ah se hambistari ki qabil nahi rahti, is soorat mein aik hal yeh hai ke mard zinaa kari w bad kaari ka raasta ikhteyaar karle, is ke elaawa aik soorat ye hai ki mard*

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beewi ko talaq dede aur doosri shadi kar le zahir hai ke aisa karna aurat ke haq mein achcha aur munaasib nahi hoga aur yeh use uski aulaad se juda karne ka sabab hoga.

mazeed ye ke aik aurat ko har maah Haiz ki aziyat w takleef se dochaar hona padhta hai, wiladat ke ba'd woh nifaas ki muddat se guzarti hai aur phir hamal ka zamana bhi hai, Haiz w Nifaas ki halat mein ham- -bistari jahan gandagi ki baat hai wahein aurat ki zahni aziyyat aur mard w aurat donon ki jismaani beemaari ka zariya bhi ban sakti hai, isi tarah hamal ka zmana ba'z auraton ke liye hambistari se nafrat ka zamana hota hai, aisi tamaam halaton mein mard aur aurat ki pareshaani ka hal aik se zaid shadi hai.

Isi liye islaam ne aik se za'id shaadi ki ijaazat di, saath hi is soorat mein musawiyana bartaou aur aik sa sulook ki taakeed ki aur kaha:

"agar tumhein barabari na kar sakne ka khauf ho to aik hi kaafi hai" (Al Nisa:3)

Aur Nabi(sallallahualaihe wa sallam)ka farmaan hai:

"jis aadmi ke paas do beewiyan hon aur woh un ke saath insaaf aur barabari ka bartao na kare to qiyamat ke din is haal mein uthega ke us k jism ka aadha hissa jhuka hua hoga" (Abudawood:2133)

chaar se zayid ki soorat mein insaaf aur barabari chunke na mumkin tha, saath hi yeh ta'daad jinsi khahish ki takmeel ke liye kaafi thi is liye aik se za'id shadi ki ijaazat ko chaar tak hi mahdood kardiya gaya.

Ab raha yeh sawaal ke aurat ke liye aik se ziyada ki ijaazat kion nahi? to is ke jawaab mein Allamah Ibn alqayyim tahreer farmate hain:

"...agar aurat ko bhi chaar mardon ki bayak

waqt ijaazat milti to intezaame aalam  
darham barham hojaata,nasab aur hasab  
gharat hojata,logon mein qatl aur gharat  
gari ka baazaar garm hota,balayen aur  
fitne phelte,woh ladhayian uthteen jo  
kabhi na dabtein, phir us aurat ka kia hashr  
hota jo chaar ke niche hoti aur khud un  
chaaron ka kaisa bura haal hota?"  
ba'z log kahte hain ke aurat ki shahwat  
mard se ziyada hoti hai,ye baat bilkul  
ghalat hai,shahwat ka sarchashma hararat  
hai aur aurat aur mard ki hararat ka farq  
zahir hai,..zahir mein jo kuch nazar aata  
hai us ki wajah ye hai ke auratein faarigh  
hone aur nafqa ki zimmedaari na ho ne ki  
wajah se aur ba'z doosri kamzoori ki wajah  
se jazbaat ka shikaar ho jati hain aur apne  
nafs par qaabu nahi rakh pateen hain" (ae'  
la mul mo'aqe'een urdu vol:1 page 372 ,373)

Is daur ke bahut se jinsiyat ky mahireen ki tahqeeq ne  
yah wazeh kardia hai ke aik se za'id shaadi ke sisile  
mein Islaam ne mard aur aurat ke darmiyan jo farq  
rakha hai wo un donon ki fitrat ke bilkul muta- -biq  
hai,cunanche aik mahir jinsiyat Edward hartman ka  
bayaan hai:

"mard ka fitri rujhaan aik se zaid shaadi ki  
taraf hia ,aurat fitraton aik shadi chahti hai"  
( Marriage commissin report P:2.8)

Aik aur mahire jinsiyat Dr.Mareer likhte hain:

"aurat fitraton aik shauhar chahti hai jabke  
mard mein aik se ziyad ka rujhaan paya  
jaata hai" (Conduet and its disorders  
biologicaly considerd P:292.293)

☆☆☆=☆☆☆=☆☆☆

## Nikaah kaise?

### **intekhaab se le kar waleema ki da'wat tak**

Nikaah ka irada rakhne wale ke liye zaroori hai ke saathi ke intekhaab aur nikaah ke in'eqaad ke silsile mein un hidayaat aur aadaab ka lihaaz kare jo is sisile mein shari'at ki taraf se muqarrar kiye gaye hain, taake nikaah ki barkatein poori tarah haasil ho saken.

### **Mushrik mard aur aurat se nikaah:**

Shareek e hayaat ke intkhaab ke liye uska musal-maan aur tauheed wala hona zaroori hai, mushrik mard aur aurat se nikaah haraam hai, Allah t'ala ka irshaad hai:

"aur shirk karne wali aurat se jab tak woh eemaan na layein nikaah na karo, eimaan wali laundi bhi shirk karne wali azaad aurat se behtar hai agarche woh tumhein achchi lage aur shirk karne wale mardon ke nikaah mein apni auraton ko na do jab tak wo eimaan na le aayen, eimaan wala ghulaam azaad mushrik se behtar hai agarche mushrik tumhein achcha lage, yeh (mushrik) log tumhein Jahannam ki taraf bulaate hain jabke Allah apne hukm se tumhein Jannat aur maghfirat ki taraf bulaata hai" (Al Baqra:221)

### **Zinaakar mard aur aurat se nikaah:**

Jis tarah mushrik mard w aurat se nikaah ja'iz nahi usi tarah zinakaar mard w aurat se bhi shadi karna ja'iz nahi, Allah ta'aala ka irshaad hai:

"Zaani mard sirf zaani ya mushrik aurat se

nikaah karta hai aur zaani auat sirf zaani ya  
mushrik mard se hi nikaah karti hai aur ye  
(nikaah)musalmaanon par haraam kia gaya  
hia" (Al Noor:3)

Sayyeduna Mursid bin abi Mursid Ghanawi (R) ne aik  
badkaar aurat ('Anaaq) se shadi ka izhaar kia to  
Rasoolullah(sallallahualaihe wa sallam)ne farmaya:

"us se nikaah na kar"(Abu dawood:2051)

Isi tarah Sayyeduna Abdullah bin Amr bin 'Aas (R) se  
riwayat hai:

"aik musalmaan ne umme mahzool naami aik  
badkaar aurat se nikaah ke liye Aap (sallalla-  
-hualaihe wa sallam) se ijazat chaahi to  
Aap ne isi mazkoora aayat ki tilawat farma kar  
use aisi aurat se nikaah karne se mana'  
kardia" (Ahmed 2/158)

## Muhrim 'auraton se nikaah:

Mushrika aur zaaniya auraton ke elaawah un auraton  
se bhi nikaah haraam hai jinhein shari'at mein  
"muharramaat" qaraar diya gaya hai, muharr- -amaat ki  
do qismein hain (a)abadi muharramaat aur (b)'aarzi ya  
sababi muharramaat.

## Abadi muharramaat:

Abadi muharramaat se muraad woh auratein hain jin  
se hamesha ke liye nikaah karna haraam hai,abadi  
hurmat ke asbaab teen hain 1)nasab, 2)raza'at aur  
3)musaharat.

### 1.Nasabi muaharrmaat

☆....Ummahaat(mayein)in ke saath naniyan aur  
parnaniyan,isi tarah daadiyan aur pardadiyan bhi  
shaamil hain.

☆...Banaat:(baitiyan)is mein potiyan, nawasiyan aur  
unki baitiyan shamil hain.

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- ☆...Akhawaat:(bahnein)sagi aur sauteli dono.
- ☆...'Ammaat:(phoophiyan)is mein baap ki phoophiyan aur khalaayen dakhil hain.
- ☆...Khaalaat:(khaalaayein)is mein maan ki khaalayen aur phoophiyan dakhil hain.
- ☆...Bhatijiyan: haqeeqi,allati(baap ki taraf se) aur akhyaafi(maa ki taraf se) teenon qism ke bhaiyon ki baitiyan aur phir unki baitiyan aur nawaasiyan dakhil hain.
- ☆...Bhanjiyan:teenon qismon ki bannon ki baitiyan aur nawaasiyan.

## 2.Raza'ai muaharrmaat:

Kisi bachche ko Doodh pilaane par aurat ki hasiyat us ki maan ki ho jaati hai,is bunyaad par woh saare rishte haraam ho jaate hain jo nasab ki bina par haraam hote hain,jaisa ke Nabi(sallallahualaihe wa sallam) ka irshaad hai:

"doodh peene se hurmat usi tarah saabit hoti hai jis tarah khoon (ke rishte)se hurmat saabit hoti hai" (Bukhaari:5099)

Doosri riwayat ke alfaaz hain:

"Allah ta'ala ne raza'at se bhi un rishton ko haraam kar dia hai jinhein nasab ki wajah se haraam kia hai" (Tirmizi:1146)

Doodh peene se hurmat us waqt saabit hogi jabke do saal ki umr ke andar aur paanch baar alag alag doodh pilaya gaya ho,Syyida Ayesha(R)farmati hain:

"Qur'aan e kareem mein yeh hukm naazil kia gaya tha ke das martaba doodh pilaane se hurmat saabit hogi lekin phir use paanch martaba doodh pilaane se mansookh kardia gaya aur phir panch martaba pilaane se hurmat saabit hoti yayan tak ke Rasoolu-

-llah(sallallahualaihe wa sallam) faut ho  
gaye aur mu'amala waisa hi raha"

(Muslim:2635)

### 3.Sasuraali muharramaat:

- ☆...Baap aur daada ki biwiyan.
- ☆...Biwi ki maan (daadi aur nani bhi)
- ☆...Biwi(jis se hambistari karli gayi ho)ki baiti.
- ☆...Baite ki biwi (bahu).

### Aarzi ya sababi muharramaat

In se muraad woh auraten hain jin se aarzi aur waqti  
sabab ki bina par nikaah durust nahi,aisi aurato ki  
tafseel is tarah hai:

- ☆...Biwi ki bahan(saali).
- ☆...Biwi ki phuphi aur khaala,in se nikaah ki huramat  
Hadees se saabit hai,Nabi(sallallahualaihe wa sallam)  
ne irshad farmaya:

"aik mard ke nikaah mein phuphi aur bhatiji  
aur khala w bhanji ko jama' nahi kia ja  
sakta"(Bukhari:5109,Muslim:1408)

In teenon se us waqt tak nikaah ja'aiz nahi jab tak biwi  
aqd mein hai,agar use talaaq ho jaye,to iddat ke ba'd  
isi tarah uske inteqaal ke ba'd in se nikaah durust hai.

- ☆...woh aurat jo kisi ke aqd mein ho,is se us waqt  
nikaah ja'iz hoga jabke ise talaaq ya khula ho jaye ya  
woh baiwa hojaye aur iddat guzaar le.

In tamaam auraton ke elaawa doosri tamaam auraton  
se nikaah ja'iz hai,albatta tarjeeh ke un pahlun ko  
saamne rakhna chahiye jo shara'i taur par matloob aur  
pasandeeda hain.

### Deendaar sathi ka intekhaab:

Unmein pahli baat yeh hai ke aurat/mard deendaar  
ho,Nabi(sallallahualaihe wa sallam) ka irshaad hai  
"aurat se nikaah chaar baaton ki bina par

*kia jata hai,us ke maal ki bina par,us ke khaandan ki bina par,us ke husn w jamaal ki bina par aur us ke deen ki wahaj se pas tum deendaar aurat se nikah karke kamyabi haasil karo,agar aisa na karo to tumhare dono hath mitti aaye"*

(Bukhari:5090,Muslim:1466)

*Nabi(sallallahualaihe wa sallam) ka farmaan hai:*

*"sabse umda maal zikr karne wali zubaan, shukr karne wala dil aur eeman wali biwi hai jo eeimaan ke sisile mein aadmi ki madad karne wali ho"* (Tirmiz:3094)

*Aik riwayat ke mutabiq Nabi(sallallahualaihe wa sallam)ne farmaya:*

*"tum mein se har aik ko ...aisi eeman wali biwi karni chahiye jo aakhirat ke mu'amale mein us ki madadgaar bane"* (Ibne Maja : 1856)

*Deendaari ko intekhaab ka me'yaar banane ke sisile mein Nabi(sallallahualaihe wa sallam),Sahaba aur aslaaf ne hamare liye badhi umda amali misaalein chodhi hain, Nabi(sallallahualaihe wa sallam) ne apni phoopphi ki beti syeeda Zainab bint Jahash ka nikaah apne aazaad karda ghulam Zaid bin Harisa se kia, chacha Zubair ki beti ka nikaah Miqdaad bin Aswad se kia jo aik habashi ghulaam the.(Fathul Bari:9/133)*

*Syyeduna Abdurrahaman bin Auf(R)ne apni bahan ki shaadi Bilal Habashi(R) se ki,Abuhuzaifa (R) ne apne bhai waleed ki beti ko aazad karda ghulam Salim(R) ko dia,isi tarah syyaduna Umar(R) ne apni sahebzadi Hafsa(R)ko Rasool(ﷺ)ke aqd mein aane se pahle Salman Farsi(R) par pesh kia tha.*

*Syyeduttabe'aeen Sa'eed bin Musayyib rahimahullah ne apni beti ka nikaah apne aik gareeb shagir Abu wida'a se kardia halanke ye unki woh beti thi jis ke liye*

khaleefa Abdul malik ne apne bete Waleed ke liye nikaah ka pagham diya tha lekin Sa'eed rahimahullah ne use qabool nahi kia tha.

Jis tarah mardon ki yeh zimmedari hai ke woh naik biwi ka intekhab kare usi tarha aurat ke wali ki bhi zimmedari hai ke woh us ke liye ahl aur naik mard dhunde.

Nabi(sallallahualaihe wa sallam)ne ummat ko us ka hukm dete huye aur deen w akhlaaq ke elaawa dusri cheezon ko me'yaar banane ke khatarnaak asaraat aur nuqsanaat se aagah karte huye farmaya hai:

"jab tumhare paas koi aisa shaks nikaah ka paigham laye jiska deen aur akhlaaq tumhen pasand ho to us se nikaah kar do, agar tum aisa na karoge to zameen mein fitna aur bahut fasaad hoga" (Tirmizi:1084)

Is mein koi haraj nahi ke aadmi apni bahan ya beti ka rishta naik logon par pesh kare, Umar(R)ne apni sahebzaadi ka rishta Abu Bakr(R)aur Usmaan (R)par pesh kia tha jaisa ke Bukhari mein riwayar maujood hai.

### **Khubsoorat ladhki ka intekhab:**

Intekhaab ke silsile mein asl to yahi hai ke deendari ko me'yaar banaya jaye lekin deendari ke sath agar zaheri husn bhi ho to ye sone par sohaga jaisa hai, Nabi(sallallahualaihe wa sallam)ne achchi biwi ke awusaf mein aik wasf ye bhi bayaan farmaya hai:

"jise shauhar dekhe to khush hojaye"

(Ahmed 2/251)

fuqaha ne shadi ke liye khubsoorat aurat ke intekhab ko mustahab qarar dia hai taake miyaa aur biwi ke darmiyan muhabbat aur ulfat qayim ho aur aadmi khubsoorat biwi na hone ki wajah se doosri khubsoorat auraton ko dekh kar dil bardashta na ho.

## **Baakira(kunwari)aurat se nikaah:**

Agar kisi maslihat aur zaroorat ka taqaza na ho to bakira (kunwari)aurat se nikaah karna behtar aur pasandeeda hai, Sayyeda Ayesha(R) se marwi he ke unhon ne Nabi(sallallahualaihe wa sallam)se pucha:

"agar aap kisi wadi mein utrein,usmein aik darakht aisa ho jis se khaya ho aur aik doosra darakht ho jis se khaya na gaya ho,aap un mein se kis se apne ount ko khilana pasand karenge,aap ne farmaya us darakht se jis se khaya na gaya ho,us darakht se murad Ayesha(R)khud ko le rahi thein ke woh baakira thein."

(Bukhari:1953)

kunwari ladhki se nikaah mustahab isliye qarar diya gaya hai ke kunwari aurat ka dil kisi shaks ke saath laga nahi rah sakta jabke baiwa aur talaq shuda aurat ke dil mein apne pichle shauhar ka khayal ho sakta hai,jo mumkin hai is shauhar se be tawajjuhi ka sabab bane, Nabi(sallallahualaihe wa sallam) ne farmaya:

"kunwari auraton se shadi karo isliye ke woh zaban ki ziyad meethi hoti hain,ziyada bachche paida kar sakti hain aur thodhi cheez par razi hojati hani"(Ibne Maja:1861)

## **Ziyada bachche paida karne wali aur mahabbat karne wali aurat ka intekhab:**

Biwi ke intekhab mein is baat ka bi khayal rakhna chahiya ke woh ziyad bachche janne wali aur mahabbat karne wali ho,Nabi(sallallahualaihe wa sallam)ka irshad hai:

"ziyada mahabbat karne aur ziyad bachche wali aurat se nikaah karo isliye ke Qayamat ke din main tumhari kasrat ki wajah se

*doosri ummaton par fakhr karunga"*

*(Abu Daud:2050)*

## **Aulaad se mahabbat w shafqat karne wali aurat ka intekhab:**

*Isi tarah is baat ko bhi peshe nazar rakha jaye ke aurat ke andar bachchon se mahabbat w shafqat karne ki sifat ho,Nabi(sallallahualaihe wa sallam)ka irshaad hai:*

*"Ount par sawar hone wali(yani Arab) auraton me sab se behtar woh hain jo bachche par meharbaan aur shauhar ke saaman ki ziyada hifazat karne wali hain"*

*(Bukhari:1955)*

## **Ham umr aur qareebi umr jodhe ka intekhab:**

*Qur'am w Sunnat mein aisi koi Nass nahi milti ke jis se shadi ke rishte mein bandhne wale mard w aurat ke darmiyan umr ki tahdeed ka pata chale ya mard ke liya apni umr se ziyad kam umr ki ladhki se nikaah ki mumman'at ki baat samne aaye,lekin Allah ta'ala ka irshad hai:*

*"aur mardon par auraton ke waise hi haq hain jaise un par mardon ke hain"*

*(Al baqra:228)*

*aur mard w aurat ki umr mein bahut ziyada farq hone ki soorat mein is baat ka ghalib imkan he ke dono barabar taur par aik doosre ka haq ada na karskein aur un mein se kisi ke jazbaat aur khahishat ki takmeel poore taur par na ho is liya behtar yahi hai ke ham umr aur qareebi umr jodhe ka intekhab kia jaye, is sisile mein hamein is riwayat se bhi rahnumayi milti hai ke jab Faima (R)ke liye Abu Bakr w Umar (R)ne nikaah ka paigham diya to Nabi (sallallahualaihe wa sallam)ne ye kah kar inkaar*

kar diya ke fatima kam umr aur choti hai. (Nasai:3223)

### **Nikaah se pahle makhtooba ko dekhna:**

Upar zikr ki gayi aur doosre shara'i bunyadon par kisi aurat ke intekhaab ke ba'd use nikah ka paigham dene se pahle dekh lena mustahab hai, nikah se pahle makhtooba (mangetar) ko dekh lene ki khusoosi takeed ki gayi hai, syyeduna Jabir (R) se riwayat hai ke Nabi (sallallahualaihe wa sallam) ne irshad farmaya:

"tum mein se koi jab kisi aurat ko nikaah ka paigham de to agar mumkin ho to us se woh kuch dekh le jo us ke liye nikah ka ba'is ho"

Syyeduna Jabir (R) kahte hain:

"phir main ne aik aurat ko nikah ka paigham diya aur khud chup kar use dekhne ki koshish karta raha yahan tak ke main ne us ki woh cheez dekh li jis ki gharz se shaadi karna chahta tha" (Abudawud:2082)

Syyeduna Mugheera (R) kahte hain:

"main ne aik aurat ko paigham e nikah diya, Nabi (sallallahualaihe wa sallam) ne mujh se daryافت کیا, کیا tune use dekh liya? main ne kaha nahi to aap ne farmaya: use dekh lo is tarah ziyada tawaqqu' hai ke tum mein ulafat paida hojaye" (Tirmizi:1087, Ibne Maja:1865)

Shari'at ne jis maqsad ki khatir mard ko apni makhtooba ke dekh lene ki takeed ki hai us maqsad ka taqaza yeh hai ke makhtooba bhi mard ko dekh le, fuqaha ne ise bhi mustahab qarar diya hai.

### **Khitba (paigham e nakah) se muta'alliq doosre masa'il:**

☆. khitbah ka matlab hai logon ke darmiyan ra'ij aur



ma'roof tareeqe se aurat ke saamne nikaah ka paigham rakhna, agar paigham ka jawab haan mein hai to yeh sirf nikaah ka wa'da hoga na ke nikah, is liye paigham dene wale keliye woh aurat ab bhi ajnabiyya hai aur haraam hai jab tak ke nikah na ho jaye.

☆. kisi musalmaan ke liye jaiz nahi ke woh apne kisi musalmaan bhai ke paigham par paigham de, is liye ke lbne Umar (R) se riwayat hai:

"Nabi (sallallahu alaihe wa sallam) ne is baat se mana' farmaya ke tum mein se koi kisi ke khareed o farokht par khareed w farokht kare aur is baat se bhi ke koi aadmi apne bhai ke paigham par paigham de us waqt tak jab tak ke pahle paigham dene wala chodh na de ya ijaazat na dede"

(Bukhari: 5142)

☆. kisi aisi khatoon ko nikaah ka paigham dena jaiz nahi jo raj'ee talaq ki 'iddat guzar rahi hai, is liye ke woh ab bhi zaujiyat ke saye mein hai, isi tarah aisi aurat ko khule lafzon mein nikah ka paigham nahi diya ja sakta jo talaq ba'in ki ya wafat ki 'iddat guzaar rahi ho, han ishaaron aur kinayon mein aisa kia jasakta hai. (Al Baqra: 235)

## **Mangni ki rasm aur angoothi:**

Naikaah ka paigham dene ke ba'd nikaah ke liye razamandi ke amal ya wa'da e nikah ko "mangni" kaha jata hai, shara'an mangni ka jaiz hona sabit hai, aur is mauqe par mahman nawazi aur tohfon ka len den (agar rasam nibhane ke taur par na ho to) bilkul jaiz hai, lekin ye 'amal nikaah ko mushkil karne ka aik sabab banta ja raha hai aur is mein fuzool kharchiyan had se ziyada ho rahi hain balke is mauqe par hone wali da'wat nikaah aur waleema ki da'wat ka bhi munh chidhati nazar aati hain, is liye jaiz 'amal ko ziyada us'at na de kar chat mangni pat

biyaah ke us mafhoom par 'amal kiya jaye jo Nabi(sallallahualaihe wa sallam)aur Sahaba w salaf ke tarze amal se saabit hai to bahut behtar hoga, is se na jane kitni ghair shadi shuda jodhon ki shadi ke liye aasani paida hojayegi.

Mangni ke mauqe par angoothi pahanne aur pahnane ka 'amal ghair Islaami hai is liye ke ye Eesaiyon ka mazhabi shi'aar aur tareeq ahai jaisa ke Allama Nasiruddin Alabani rahimahullah ne likha hai.

(Adabuzzafaaf page:140.141)

### 'Aqd e nikaah aur uske arkaan:

Rishte ke intekhab aur paigham e nikah par razamandi ke ba'd mard aur aurat ka aik doosre ko shareek e hayaad tasleem kar lene ka 'amal "Aqd" kahlata hai, aik doosre ko shareek e hayat tasleem kar lene ka amal "eejaab w qabool" ke zari'e anjam pata hai, eejaab ka matlab hai mard ki taraf se ya aurat ke wali ki taraf se nikah ki peshkash aur qabool ka matlab hai is ko qabool karlena. youn eejaab ka 'amal mard ki taraf se bhi ho sakta hai aur aurat ke logon ki taraf se bhi, isi tarah qabool ka amal bhi donon mein se kisi ki taraf se bhi ho skata hai. eejaab aur qabool "nikaah ke arkaan" hain, in ke baghair nikaah nahi ho sakta.

yayan yeh jaan lena zaroori hai ke eejaab w qabool agar mazaq mein bhi ho to nikaah ho jayega is liye ke Rasoolullah(sallallahualaihe wa sallam)ka irshad hai:

"teen cheezon mein sanjeedgi bhi  
sanjeedgi hai aur mazaq bhi sanjeedgi hai"

(Abu Daud:2193, Tirmizi:1184)

### Aqd ki shartein:

Jis tarah nikaah ke do arkaan hain usi tarah nikaah ki do sharten bhi hain:

#### 1. Nikaah ke liye wali ki shart:

Aqd ki sharton mein se aik shart ladhki ke liye wali aur us

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ki ijaazat ka hona hai, Syeeduna Abu Moosa Ash'ari (R) se riwayat hai, aap (sallallahu alaihe wa sallam) ka farman hai:

"wali ki ijaazat ke baghair nikaah nahi"

(Abu Daud :2082, Tirmizi:1101)

Ummulmo'meneen 'Ayesha(R) se riwayat

hai, Nabi (sallallahu alaihe wa sallam) ne farmaya:

"jis aurat ne apne wali ki ijaazat ke baghair

nikaah kia us ka nikaah baatil hai, uska

nikaah baatil hai"

(Abu Daud :2083, Tirmizi:1102)

Aik riwayat mein wali ke baghair nikah karne wali aurat ko zaniya qarar diya gaya hai, Aap (sallallahu alaihe wa sallam) ka irshaad hai:

"koi aurat kisi aurat ka nikaah na karaye

aur na hi aurat (baghair wali ke) khud apna

nikaah kare, jo aurat apna nikaah khud

kare woh zaniyah hai"

(Saheeh Ibne Maja:1527)

ladhki ko wali ki ijaazat w raza mandi ko nazar andaz karke nikaah karne ki ijaazat na dene mein badi hikmat w maslihat hai, Allama IbnulQayyim rahmihulla likhte hain:

"agar yeh (hukm) na hota to har zaani apne

doston ko le kar aurat ke paas chala jata aur

us se kah deta ke das dirham ke mahar par tu

mujh se nikaah kar le woh han kah deti, us ke

do badkaar dost us ke gawaah ban jaate, ab

khoob munh kala karte"

(Ae'lamul mu'qqe'aeen)

wazeh rahe ke wali se muaraad baap hai, baap ki

ghair maujoodgi mein daada, phir bhai, phir chacha hai

(ya'ni khaandani rishte daar) qareebi wali ki maujoodgi

mein door ke wali ki wilayat durust nahi, agar kisi ke do

wali hon aur nikaah ke moqe' par koi ikhtelaf hojaye to

tarjeeh qareebi wali ko hogi aur donon wali barabar haisiyat ke hon to ikhtelaaf ki soorat mein haakim wali hoga. (Fathul Baari 9/186, Ibne Abi Shaiba:15963)

yayan yeh wazaahat bhi zaroori hai ke agar kisi aurat ka wali zaalim ho aur munaasib rishta milne aur ladhki ki pasand ke ba wajood apne zaati mafaad ya ana ki khatir shaadi mein rukaawat ban raha ho to shara'i taur par aise shaks ki wilayat khatm ho jaati hai, Imaam Ibn Taimiyya rahimahullah likhte hain:

"agar woh(ladhki) kisi shakhs ko pasand kare aur woh us ke la'iq bhi ho to us ke baap ,bhai, chacha ya jo bhi wali ho us ke saath uski shaadi karde agar woh us ko roke rakhe ya shadi mein rukawat daale to uska door ka wali ya hakim uski ijaazat ke baghair bhi us ka nikaah karsakta hai, is par ulama ka ittefaaq hai, wali ko uska nikah aise shaks ke sath kisi soorat nahi karna chahiye jise woh na pasand karti ho lekin jo us ke qabil ho aur usko pasand bhi ho to ulama ka ittefaaq hai ke usko uske saath shadi karne se rokna nahi chahiye.

jaahil aur zalim log usko roke rakhte hain ya apni marzi ke mutaabiq apni zati agraaz ke liye uski shadi kardete hain ,is men aurat ki koi maslihat nahi hoti, faide ke liye ya kisi adawat ke sabab usko uske qaabil shaks se juda rakhte hain, yeh tamaam kaam zulm aur dushmani hai, jinhen Allah aur uske Rasool ne haraam qaraar diya hai aur tamam musalmanon ka zulm wa 'adawat ke haraam hone par ittefaaq hai"(Mamooul Fatawa: 32/40)

## 2.'Aqd ke liye gawahon ki shart:

Aqd ke liye doosri shart kam az kam do gawahon ka

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hona hai, Sayyeduna 'Imran bin Husain (R) se riwayat hai, Rasoolullah (sallallahu alaihe wa sallam) ne farmaya:

"wali aur do gawahon ke baghair nikaah nahi hota" (Dar Qutni 3/225, Baihaqi 7/125, Irwaul Ghaleel :1860)

Isi tarah Sayyiduna ibne Abbas (R) farmate hai:

"do 'adil gawah aur aik rahnuma wali ke baghair nikaah nahi hota"

(Irwau'ul Ghaleel :1844)

Sayyeduna Umar (R) ke paas aik shaks ka mu'amala laya gaya jis mein sirf aik mard aur aik aurat gawah thi to unhon ne farmaya:

"yeh khufya nikaah hai aur main ise jaiz qaraar nahi deta aur agar tum is mein mazeed aage badhte to main rajm ka hukm deta" (Mu'atta:2/535)

## **Nikaah ke wajibaat aur mustahab w ja'aiz umoor:**

Nikaah ke arkan w shuroot ke elawah uske kuch wajibaat aur mustahabbat bhi hain, jinki pabandi gunahon se bachne aur sawab pane ka zari'a hai.

## **Nikaah se qabl ladhki se ijazat lena:**

Nikaah se qabl ladhki ki razamandi aur uski ijazat hasil karna wajib hai, Nabi (sallallahu alaihe wa sallam) ka farman hai:

"shauhar deeda (baiwa aur mutallaqa waghiara) ka nikaah us se zabani ijazat liye baghair na kiya jaye aur kunwari ka nikaah us se ijaazat liye baghair na kiya jaye" Sahaba (R) ne arz kiya "ae Allah ke rasool! us se ijazat hasil karne ki soorat kia hogi (woh mare sharm ke kaise bolegi)?" Aap ne farmaya: yeh ke woh khamoosh rahe"

(Bukhari:5136,1419)

Nabi(sallallahu alaihe wa sallam) jab apni kisi sahebzadi ka nikah karna chahte to aap us ke parda ke paas baith jaate phir farmate ke fulan shaks ne fulan ke liye rishta bhaija hai,agar woh khamoosh rahti to yeh unki ijazat samjhi jati. (Ahmed w Abu ya'la)

Isi tareeqe ke mutabiq jab sayyaduna Ali(R) ne Sayyedah Fatima(R) ke liye nikaah ka paigham dia to aap(sallallahu- -alaihe wa sallam))ne unse farmaya: Ali tumhara tazkira kar raha hai, jis par woh khamoosh raheen to aap ne unka nikaah kardiya

(Musnad Bazzar, Majma'uzzawaid4/278)

Ijazat lene ke liye gawahon ki maujoodgi zaroori nahi ,yeh aik rasm hai jo nibhayi ja rahi hai.

Shari'at ne ladhki ko yeh ikhtiyar diya hai ke agar us ka wali uski ijaazat aur razamandi ke bina kisi se uska nikaah karde to agar woh chahe to nikaah faskh kara sakti hai,Sayyeduna Abdullah bin Abbas(R) se raiwayat hai:

"aik kunawari ladhki Nabi(sallallahualaihe wa sallam) ke paas aayi aur batane lagi ke uske walid ne us ka nikaah kardiya hai halanke woh (ladhke ko) pasand nahi karti to aap ne use ikhtiyar dediya"

(Abudaud.Ibn Maja:1875,Ahmed)

Isi tarah aik Sahabiya khansa binte khizaam ansariyya se riwayat hai:

"unke walid ne unka nikaah kardiya jabke woh baiwah thein.unhon ne is ko na pasand kia,woh Rasool(sallallahu- -alaihe wa sallam)ki khidmat mein hazir huyein,Aap ne unke nikaah ko rad kar dia"  
(Bukhari:5138)

lekin yeh ikhtiyar us soorat mein hai jabke nikah ke ba'd abhi rukhsati na hui ho,rukhasati ke ba'd khula' ya

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talaq waghairah ki bina par hi ikhtiyar ho sakta hai, aur yeh ijazat sirf kunwari baligha ya baiwah balighah se li jayegi, na baligha se ijazat lena zaroori nahi jaisa ke sayyeduna Abu Bakr (R) ne Ayesha (R) ka nikaah us waqt kar dia tha jab ke unki umr 6 saal thi.

(Bukhari:1533, Muslim:1422)

## Haq e mahar ka wajib hona:

Nikah mein mahar ki adayegi bhi wajib hai, Allah t'ala ka irshad hai:

"aurton ke mahar khus dili se dedo, agar woh dil ki khushi se us ka kuch hissa mua'af karden to tum khushi se khao"

(Al Nisa:4)

Shari'at mein mahar ki kam az kam ya ziyada se ziyada miqdar muqarrar nahi hai, aik aadmi haisiyat ke mutabiq jitni chahe mahar de sakta hai

Allah ta'ala ka irshad hai:

"agar tum ne in auraton mein se kisi ko khazana bhi (Mahar mein) diya ho to us se (talaq ke waqt) kuch na lo" (Al Nisa:20)

lekin shari'at ne kam se kam mahar muqarrar karne ki talqeen ki hai taake nikaah ka 'amal mushkil na ho, Nabi (sallallahu alaihe wa sallam) ka irshad hai:

"behtareen haqqe mahr woh hai jise ada karna intehyi aasaan ho" (AbuDaud:2117)

Aur Aap (sallallahu -alaihe wa sallam) ka farman hai:

"Mubarak aurat woh hai jis se mangni karna aasaan ho aur jis ka mahar ada karna aasaan ho" (Ibn e Hibban: 7/158, Sunan Baihaqi 7/235)

Sayyeduna Umar (R) ne apne aik khutbe mein farmaya:

"khabardaar! auraton ke mahar badha chadha kar mat bandho, isliye ke agar yeh dunya mein izzat aur Allah ke yahan taqwa

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ka ba'is hoti to Allah ke Nabi(sallallahu-alaihe wa sallam)uske tum mein sabse ziyada haqdaar the"

(Abudaud:2106.Tirmizi:1114)

Mustahab yahi hai ke poori ki poori mahar fauran ada kar di jaye, jaisa ke Nabi(sallallahu alaihe wa sallam)ke qaul w amal se sabit hai,lekin mahar takheer se ada karna bhi durust hai,isi tarah kuch hisse ki fauri aur kuch ki ba'd mein adaygi bhi jaiz hai.

Mard agar kuch diye baghair mil le to yeh jaiz hai, lekin ba'd mein adayegi zaroori hai.(Al baqra)

### **Khutba e nikaah:**

Nikaah ke mauqe par khutba mashru' w musatahab hai,Baihaqi ki riwayat ke mutaabiq Nabi(sallallahu alaihe wa sallam) ne irshad farmaya:

"jab tum mein se koi nikaah ya us ke elawah kisi hajat ke liye khutaba dene ka iraada kare to kahe'Alhamdulillah.." (Baihaqi 7/146)

### **Nikaah ka 'elaan aur duf bajana:**

Nikaah ka 'elaan bhi mashroo' aur mustahab hai, Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"Nikaah ka 'elaan karo"

(Adabuzzafaf Al bani p:183)

Isi maqsad ki khatir Nabi(sallallahu alaihe wa sallam) ne duf bajane aur gane ka hukm aur ijazat di hai,Aap(sallallahu alaihe wa sallam) ka irshad hai:

"Haram aur halal ke darmiya farq karne wali cheez duf bajana aur nikaah ka elan karna hai"(Tirmizi:1088,Ibne Maja waghaira)

Sayyeduna Amir bin sa'd(R)se riwayat hai:

"aik nikaah ki majlis mein Qurza bin ka'b aur Abu Mas'ood Ansari(R) ke han jana huwa,wahan kuch ladhkiyan gana ga rahi

thein, main ne unse kaha: aap Rasolullah ke sahabi aur badr mein shareek hone waale hain, yeh aap ke samane kia ho raha hai? un dono ne mujh se kaha agar aap pasand karen to baithen aur geet sunein aur agar jana pasand karen to chale jayen, is liye ke hamein nikah ke mauqe par geet gane ki ijaazat di gayi hai"

(Nasai 6/135)

wazeh rahe ke duf halke chamdhe se tayyar aik ma'mooli qism ke baaje ko kahte hain lihaza us ki bunyad par dhol aur taashe waghaira bajane ka jawaz faraham karna jaiz aur durust nahi, shadi ke mauqe par daur e nabawi mein ash'aar padhne ka suboot maujood hai, lekin jin riwayton se is ka suboot milta hai, unse ma'loom hota hai ke yeh ash'aar ya bachchiyan padhti thein ya laundiyan, azad aur baligh auratein nahi, elawah azein asha'aar naiki aur bhalayi ki baton, aslaaf ke achche karnamon aur du'a waghairah par mushtamil hote the na ke 'ishq w mu'ashaqa aur be hayayi w bai hoodgi ki baaton par. (dakhiye Bukhari, Ibne Maja: 1900, Ahmed 4/77)

## **Nikaah ka masjid mein In'eqaad:**

Rasoolullah(sallallahu alaihe wa sallam) se marwi hai:

"is nikaah ka 'elaan karo aur use masjid mein mun'aqid karo"(Tirmizi)

is riwayat ki bina par masjid mein nikaah karne ko mustahab qarar diya jata hai, lekin yeh riwayat sanadi 'etebaar se za'eef hai. (Hahiyatu 'Aroos page: 132)

lekin agar nikah ke elaan ke paishe nazar aur baa barkat jagah hone ki wajah se masjid ka intekhab ho to behtar hai, mazeed masjid mein nikaah ki soorat mein nikaah se mu'alliq bahut si ghair shar'i cheezon aur

khurafaat waghairah se hifazat ho sakti hai.

## Nikaah ki mubarakbadi:

Nikaah ki mubarak baadi dena mustahab hai, Syyeed - una Abuhuraira(R)se riwayat hai:

"Nabi(sallallahu alaihe wa sallam) jab nikaah ki mubaarka badi dete to kahte:

بَارَكَ اللَّهُ لَكَ وَبَارَكَ عَلَيْكَ وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ  
(Allah tere liye barkat de aur tujh par barkat atare aur tum dono ko bhlayi par jama' farmaye)"(AbuDaud:2130,Tirmizi:1091)

## Nikaah ke mauqe par dulha aur dulhan ko tohfe dena:

Nikaah ke mauqe par dulha aur dulhan ko tohfe dena mashroo' hai,Imam Bukhari rahimahullah ne Saheeh Bukhari mein yeh unwan qa'im kia hai:

“باب النهدية للعروس”

"dulahan ke liye dohfe ka baab"

phir is ke tahat darja zail hadees naqal ki hai ,sayye-duna Anas bin Malik(R) riwayat karte hain:

"aik baar aisa hua ke Nabi (sallallahu alaihe wa sallam) dulha bane aur Zainab se aap ne nikaah kia,meri walida mujh se kahne lagein ke is waqt agar ham Allah ke Rasool(sallallahu alaihe wa sallam)ko koi tohfa bhejen to yeh bahut achcha hoga,mein ne bhi kaha ke han munasib hoga,chunache meri walida ne khajoor, ghee aur paneer mila kar aik bartan mein halwa tayyar kia aur mere hathon Nabi (sallallahu alaihe wa sallam) ke paas bhijwaya" (Bukhari:5163)

Aapas mein tahayef ka tabadala aik pasandeeda amal hai,Nabi(sallallahu alaihe wa sallam) ka irshad hai:

*"aapas mein tohfe diya karo aur is tarah  
aapas mein mahabbat badhayo"*

*(Al adabul mufrad:594)*

*Is 'aam daleel ki bina par is baat ki puri gunjaish hai  
ke shauhar aur biwi aur un ke rishte daar aapas mein  
tohfe dein aur len,lekin agar yeh rasm nibhayi ke taur  
par ho to zahir si baat hai ke aik ghair zaroori amal aur  
thayif lene aur dene ke maqsad ke khilaf hai ,lihaza is ki  
hausla afzayi ki bajaye is se bachna behtar aur aoula  
hoga.*

### **Nikaah ke mauqe par khana khaane aur khilane ka mas'ala:**

*Nikaah ki taqreeb mein shirkat karne wale mahma-  
-non keliye khane ka intezam karne mein shara'an koi  
burayi nahi hai,shareek hone wale afrad ki haisiyat  
mahman ki hai aur mahman nawazi ki targheeb  
Nabi(sallallahu alaihe wa sallam)ne takeedi andaaz  
mein di hai,Irshad hai:*

*"jo shaks Allah aur Akhirat ke din par eiman  
rakhta ho use chahiye ke apne mahman ki  
izzat w takreem kare"* (Muslim:19)

*lekin mahman nawazi isteta'at ke mutabiq honi chahiye  
ghair zaroori takullufat aur phir jabr w qahr ke sath  
dulhe walon ki taraf se mahmanon ki bheed ki bheed ki  
shirkat ne aaj is jaiz aur mubah cheez ko ghinauni shakl  
dedi hai,isi ka nateeja hai ke kuch logon ne shadi ki  
zayafat ko ghair shara'i aur shadi mein khana khane ko  
na jaiz aur haram samajhna shuru' kardia hai,halanke  
yeh baat bilkul durust nahi, baaratiyon ka mutalaba aur  
dabau ke sath khana khana haram khauri hi hai,isiye ke  
Allah t'ala ka irshad hai:*

*"ae eeman walo!apne aapas ke maal na jaiz  
tareeqe se mat khao magar yeh ke tumhari*

apasi razamandi se ho khareed w tarokht"

(Al Nisa:29)

Zahir hai ke yeh khana razamandi se nahi khilaya  
jata.

### **Rukhsati aur mulaqaat ke aadaab:**

Aqd ke ba'd mard aur aurat aik doosre ke liye halal ho jate hain, ab shara'i taur par un ke yakja hone mein koi rukawat nahi, is tarah aqd ke fauri ba'd rukhsati aur dulha w dulhan ki mulaqaat ho sakti hai lekin agar aqd ke ba'd rukhsati aur wida'i kuch waqton ke ba'd ho to koi haraj nahi, Nabi(sallallahu alaihe wa sallam)ka aqd Ayesha(R)se huwa to un ki umr us waqt che saal thi aur rukhsati ke waqt nau saal thi, rukhsati aur mulaqaat ke waqt ki musatahab baton ki tafseel is tarah hai:

#### **1.Dulhan ko sanwarna aur dulhe ke liye tayyar karna:**

Is sisile mein sayyeduna Asma bint Yazeed(R)ki riwayat hai, woh kahti hain:

"main ne Rasoolullah(sallallahu alaihe wa sallam) ke liye Ayesha ko tayyar aur aarasta kia. phir aap ke paas aayi aur aap ko bulaya taake aap unhen dekhien. Aap tashreef laye aur Ayesha(R) ke paas baith gaye. phir doodh ka aik piyala laya gaya. aap ne us se piya. phir use Ayesha ko paishi farmaya, unhone haya ki wajah se sar jhuka liya, main ne Ayesha ko jhadhka aur kaha ke Nabi(sallallahu alaihe wa sallam)ke haath se piyala pakadh lo. is par Ayesha (R) ne Rasoolullah se piyala pakda aur kuch doodh piya..."

(Ahmed 6/438. Aadaabuzzafat p 92)

Isi tarah Urwa rahimahullah se riwayat hai ke Ayesha (R) ne aik Ansari shaks ki shadi ke liye us ki dulhan ka bandao

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singhar kia. (Bukhari:5162)

Jis tarah dulhan ke dulhe ke liye sanwarna mustahab hai usi tarah yeh bhi munasib hai ke dulha bhi khud ko sawanre, Sayyeduna Abdullah bin Abbas(R) farmate hain:

"mani apni biwi ke liye usi tarah banna sawanrna pasand karta hun jis tarah mujhe yeh pasand hai ke woh mere liye bane aur sanware, ilsiye ke Allah ta'ala ka farman hai: aur auraton ke bhi waise hi haq hain jaise un par mardon ke hain"

[Alabaqra:228](Tafseer Tabri 4/532)

Dulahan ko dulhe ke liye sanwarna aur dulhe ka apni dulhan ke liye sanwarna achcha aur matloob amal hai lekin zaroori hai ke yeh amal shara'i hudood aur aadab ke dayere mein ho.

## **2. Shauhar ka biwi ko diljoyi ki khatir koi tohfa ya khane ki koi cheez paish karna:**

Is silsile mein peeche Ayesha(sallallahu alaihe wa sallam)ko doodh pesh karne ki riwayat guzar chuki hai.

## **3. pahli mulaaqat ke waqt biwi ke sar par haath rakhna aur barkat ki du'a karna:**

Nabi(sallallahu alaihe wa sallam)ne irshaad farmaya:

"jab tum mein se koi shaks shadi kare ya khadim(ghulam)khareede to us ki paishani par hath rakhe, Bismillah padhe aur barkat ki du'a kare aur kahe:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وَأَعُوذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ

(Ae Allah!main tujh se is ki bhlayi ka swaal karta hun aur us cheez ki bhalayi ka bhi jis par toone ise paida kia aur teri panah mein aata hun iske shar se aur us cheez ke shar se jis par toone ise paida kia)

(Abudaud:2160, Tirmizi:1154, Ibne Maja:1918)

#### **4. Biwi ke sath do raka'aten Namaz padhna:**

Syyeduna Shafeeq tabe'ai rahimahullah farmate hain:

"aik aadmi aaya jise Abu hareez kaha jata tha, usne kaha main ne aik kunwari jawan ladki se shadi ki hai, mujhe dar hai ke kahein woh mujh se doori na ikhtiyar kare to Abdullah bin Mas'ood(R) ne farmaya: be shak mahabbat w ulfat Allah ki taraf se hai aur nafrat w judayi shaitan ki taraf se hoti hai, shaitan yeh chahta hai ke Allah ki halal karda cheez ko tumhare liye na pasandeeda bana de, lihaza jab woh tumhare paas aaye to use hukm dena ke woh tere peeche do raka'at Namaaz padhe (aik riwayat mein mazeed yeh izafa hai) aur yeh du'a padho:

اللَّهُمَّ بَارِكْ لِي فِي أَهْلِي وَبَارِكْ لَهُمْ فِيَّ اللَّهُمَّ اجْمَعْ بَيْنَنَا مَا جَمَعْتَ بِخَيْرٍ وَفَرِّقْ بَيْنَنَا إِذَا فَرَّقْتَ بِخَيْرٍ

"Ae Allah! meri biwi mein mere liye barkat ata farma aur mere ahl w ayaal ke liye mujh mein barkat ata farmaya, jab tak tu hamein yakja rakh khair ke sath yakja rakh aur jab hamare darmiyan judayi daalna chahe to khair w bhlayi ke satha hamare darmiyan judayi daal" (Ibne Abi

Shaiba: 7/50, Adabuzzafaf page 96)

#### **5. Hambistari se pahle du'a padhna:**

Syyeduna Abdullah bin Abbas(R) farmate hain ke Rasoolullah(sallallahu alaihe wa sallam) irshad farmaya:

"agar tum mein se koi biwi se hambistari se qabl yeh du'a padh le:

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

(Allah ke naam ke sath, ilaahi hamein shaitan se bacha aur jo aoulad tu hamen ata farmaye use bhi shaitan se bacha)

to agar bachcha paida ho to woh shaitan  
ke zarar se mahfooz rahega"

(Bukhari:141,Mulim:1434)

### **6.hambitari se qabl sawab aur aulad ki pane ki niyyat kare taake yeh 'amal ibadat likha jaye:**

Nabi(sallallahu alaihe wa sallam)ne farmaya:

"tum mein se aik ki sharmgah mein sadaqa  
hai"(Bukhari:5354,Muslim:1628)

aulad talab karne ka hukm dete huye Allah t'ala ne  
irshad farmaya:

"ab ijazat hai ke tum un(ya'ni ramazan ki  
raat mein apni biwi)se hambistari karo Allah  
ta'ala ki likhi hui cheez (aoulad) talash  
karo"(Al Baqra:187)

### **7.hambistari jaiz maqam aur ja'iz halat mein karna:**

Allah ta'ala ka irshad hai:

"(haiz se paaki ke ba'd)un ke paas jao  
jahan Allah ne tumhein ijazat di hai"

(Albaqra:222)

Allaamah Ibnulaqayyim is aayat ko naql karne ke ba'd  
tahreer farmate hain:

"yeh aayat aurat ke pichle hisse mein  
dukhoor se do wujoohat se rokti hai,aik yeh  
ke Qur'an ne khaiti mein aane ki baat kahi  
hai aur woh maqam e wiladat hai na ke  
pakhana ki jagah jo gandagi aur paleedi ka  
maqam hai,Ibn Abbas (R)kahte hain ke  
'apni khaiti mein jis tarah chaho aayo' se  
faraj(agli sharm gaah)muraad hai"

(Zadul M'aad 4/240)

Nabi(sallallahu alaihe wa sallam) ne is silsile mein sakht  
wa'aeden sunayi hain ,chunanche Aap(sallallahu alaihe  
wa sallam)ka farman hai:



"jo shaks aurat se uske pichle hisse mein  
jima' kare woh la'nati hai"

(Abudaud:2162, lbne Maja:1923)

Aik doosri riwayat ke alfaaz hain:

"Allah aise shaks ki taraf rahmat ki nigah se  
nahi dekhega jis ne apni biwi se uske  
pichle hisse mein jimaa'kia"

(Ibn e Maja:1923)

Nabi(sallallahu alaihe wa sallam)ne haiz ki haalat  
mein aurat se hambistari karne ke silsile mein farmaya:

"jo shaks haiz wali aurat se jimaa' kare ya aurat  
se uske pichle hisse mein jima' kare ya kaahin  
ke paas aaye to usne goya us deen ka inkaar  
kia jo Muhammad par nazil kia gaya"

(Abu daud:3904, Tirmizi:135)

Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"jo halat e haiz mein apni biwi se  
hambistari karle woh aik deenar ya aadha  
deenar sadaqa kare"

(Abu Daud: 264, Ahmed 1, 229)

Syyeduna Abdullah bin Abbas(R)iski wazahat mein  
farmate hain:

"agar shuroo' haiz mein hambistari kare to  
aik deenar aur khoon ke inqeta' par jima'  
kare to aadha deenar"(Abu Daud:265)

### **8.Miyan biwi ka aik doosre ki sharmgah dekhna jaiz hai:**

Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"apni sharmgah ko biwi ya laundi ke  
elawah chupa kar rakho"

(Abu Daud:4017, lbne Maja:1920)

Is riwayat se wazeh hai ke biwi aur laundi ke samne  
satar ka kholna aur barhana hona jaiz hai ba alfaz  
deegar miyan biwi ke liye aik doosre ka satar dekhna

jaiz hai, Saudi Arab ki musataqil fatwa commeti ne isi ke mutabiq fatwa diya hai. (Fatawa allajna 19/361)

Syyeduna Ayesha(R)se marwi riwayat jiske alfaz hain:

"main ne kabhi Rasoolullah()sharmgah nahi dekhi"

sanadi 'etebaar se za'eef hai, is liye daleel banane ke laiq nahi. (Adabuzzafaf page:109)

**9.agar aik hi waqt mein dobara jima' ka irada ho to:**

behtar yeh hai ke wazoo karliya jaye, Nabi (sallallahu alaihe wa sallam)ka irshad hai:

"jab tum mein se koi apni biwi se hambistari karle, phir dobara hambistari karna chahe to wazoo karle ,ye jimaa' ke liye khoob chusti paida kardeta hai"(Muslim:308)

**10.hambistari ki baton ko bayan karna sakht gunah ka kaam hai:**

Nabi(sallallahu alaihe wa sallam)irshad farmate hain:

"Qiyamat ke din badtareen muqaam us shaks ka hai jo apni biwi se mubasharat karta hai aur woh uske sath us mein shareek hoti hai phir woh uski poshida baton ko phailata aur bayan karta hai"  
(Muslim:1437)

Abu Daud ki riwayat mein hai, Aap(sallallahu alaihe wa sallam)ne farmaya:

...is ki misal us shaitana ki hai jo kisi shaitaan se gali mein milti hai phir woh us se apni hajat puri karta hai aur log uski taraf dekh rahe hote hain"(Saheeh Al Jame':7037)

**Waleema se mut'alliq shara'i ahkaam:**

Dulha aur dulhan ki mulaqat ke ba'd waleema ki da'wat mashroo' hai, Nabi(sallallahu alaihe wa sallam) ne uski

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khusoosi takeed ki hai. Aap(sallallahu alaihe wa sallam)ne Syyeduna Abdurrahman bin Aouf(R)se farmaya:

"waleema karo agarche aik bakri se ho"

(Bukhari:5167, Muslim:1427)

Isi tarah jab Ali(R)ne Sayyeda Fatima(R)ke liye nikaah ka paigham diya to Aap ne farmaya:

"Shadi ke liye waleema zaroori hai"

(Sahee Ibne Maja:2419)

Nabi(sallallahu alaihe wa sallam)ne waleema ki takeed farmayi, sath hi apne amal se is silsile mein ummat ko sadgi ki ta'leem di, Aap(sallallahu alaihe wa sallam)ne Zainab(R)se nikah ke ba'd aik bakri se, (Bukhari:5167, Muslim:1428) Safiyyah(R)se nikah ke mauqe par khajoor aur sattu se (Tirmizi:1095) aur aik aur biwi se aqd ke ba'd do mudd(taqreeban sawa ser)jau (Bukhari:5172)ke sath waleema kia, Aap (sall -allahu alaihe wa sallam)ne numayish wali da'waton mein shirkat se mana' farmaya, Irshad hai:

"do muqabla karne walon ki da'wat na qabool  
ki jaye na hi un ka khana khaya jaye"

Baihaqi. Saheehul Jame'2/174)

Waleema aik din se ziyada bhi kia ja sakta hai Nabi (sallallahu alaihe wa sallam) ne Safiyyah(R) ka wale-ema teen din kia tha.

(Musnad Abi Ya'la. Adabuzzafaf Albani p 74)

Waleema mein naik aur saleh logon ko bulana chahiye is liye ke Nabi(sallallahu alaihe wa sallam)ne farmaya hai:

"kisi mo'min ko hi apna sathi banao aur  
tumhara khana naik log hi khayen"

(Abu Daud:4832, Muslim:2395)

Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"sab se bura waleema ka woh khana hai jis  
mein sirf maldaron ko bulaya jaye aur

ghareebon ko chodh diya jaye"

(Bukhari:5177,Muslim:1432)

Nabi(sallallahu alaihe wa sallam)ne waleema ki da'wat mein shirkat ko wajib qarar diya hai,Irshad hai:

"jab tum mein se kisi ko waleema ki da'wat mile to woh us mein shareek ho"

(Bukhari:5173)

Aap(sallallahu alaihe wa sallam)ne farmaya:

"jis ne (baghair uzr ke)da'wat qabool nahi ki usne Allah aur uske Rasool ki nafarmani ki"

(Bukhari:5177,Muslim:1432)

Aap(sallallahu alaihe wa sallam)ne farmaya:

(Hazir ho)phir chahe to khale aur chahe to chodh de"

(Muslim:1430)

Da'wat mein hazir hone walon ke liye do baten mustahab hain:

1.khana kha chukne ke ba'd da'wat dene wale ke liye du'a karna.

2.dulha aur dulhan ko khair w barkat ki du'a dena. du'a guzar chuki hai.

Da'wat mein aurat aur bachchon ki shirkat ja'aiz hai,Sayyeduna Anas rawi hain:

"Nabi(sallallahu alaihe wa sallam) ne auraton aur bachchon ko kisi shadi se aate dekha to aap khushi se jaldi se khadhe ho gaye aur farmaya: Allah!(gawah rahe) tum log sab logon se ziyada mujh ko mahboob ho"

(Bukhari:5180)

Auraton ki shirakt usi waqt jaiz hogi jabke woh mukammal parde mein hon,mahakne wali khushbu na laga rakhi ho aur da'wat mein mard aur aurat ka ikhtelaat na ho.

Aisi da'wat mein shirkat ja'iz nahi jis mein gunah ki koi baat payi jati ho,Sayyeduna Ali(R) se riwayat hai:

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"main ne khana tayyar kia aur Rasool(sallallahu alaihe wa sallam)ko da'wat di.aap aaye aur ghar mein kuch tasweeren dekhein to laut gaye, main ne (hazir hokar)arz kia ae Allah ke Rasool!aap kis wajah se laut gaye? farmaya ghar mein aik parda tha jis mein kuch tasweeren thein aur farishte aise ghar mein dakhil nahi hote jis mein tasaaweer hon"(Ibn Maja:3359)

Hafiz Mubashshir Husain lahori aisi da'waton par raushni dalte huye likhte hain jin mein shirkat ja'aiz nahi:

1.agar da'wte waleema ke mauqe par dhol, sarangiyan.band baje.raqs w surood.gane bajane,film banane aur is jaisi munkarat ka wajood ho to aisi da'wat .majlis aur muqam par shirkat ki sirf yahi aik soorat ja'iz hai ke un logon ko wa'z w naseehat aur da'wat ki jaye lekin agar iski qudarat na ho to phir aisi da'wat aur majlis mein shirkat qata'ai jaiz nahi.

2.agar da'wat e waleema ke mauqe par haraam aur na ja'aiz cheezon ka ehtemam kiya gaya ho ya da'wat wale ki kamayi haram ki ho to us mein shirkat karna mana' hai,jaisa ke Abdullah bin Umar(R)se raiwayat hai ke Nabi(sallallahu alaihe wa sallam)ne farmaya:

"jo shaks Allah aur Aakherat ke din par eiman rakhta ho woh aise dastarkhan par na baithe jis par sharab ka daur दौरa ho"

(Tirmiz:2801.Abu daud:3770)

3.jahan jandar cheezon ki tasweer ka shaoqiya ehtemam kiya gaya ho wahan bhi shirkat durust nahi.(jaisa ke upar hadees guzar chuki

hai)(Hadiyyatul Aroos page:261)

## **Nikaah se mut'aillq ghair shar'ai batein aur rusoomaat w khurafaat:**

Nikaah se muta'aillq shar'ai aadab w ahkam ki tafseelat aapne padhi, ab akhir mein zaroori maloom hota hai ke ba'z un bid'aat aur rusoom ki taraf bhi ishara kar diya jaye jin ki muslim mu'ashare mein badhi pabandi ki jati hai halanke Qur'an w sunnat se unka door ka bhi wasta nahi hai, jaise:

☆ Muharram, Safar aur Ramazan ke mahinon aur ba'z deegar dinon mein shadi na karna.

☆ shadi se qabl mahndi, manje aur sanchak ki rasm jism mein naach gane ke elawa naujawan mard w aurat ka ikhtelat aur be hayayi ki doosri baaton ka irtekar hota hai, yahan ham ko yeh bhi ma'loom hona chahiye ke mardon ke liye mahndi lagana durust nahi, yeh sirf auraton ke sath makhsos hai, mard sirf sar aur dadhi ke balon mein mahndi laga sakta hai.

☆ sehra bandi ki rasm aur dulhe ko haar pahnana.

☆ dulha aur dulhan ko salamiyan dena.

☆ baarat ke sath band baje ka ehtemam aur ba'z logon ka nachne aur gane wale mard w aurat ko bulaana.

☆ nikaah ke mauqe par paise lutana.

☆ nikah padhate waqt ladke aur ladki ko kalime padhana.

☆ nikah ke ba'd hath utha kar ijtema'i ya inferadi du'a karna, Nabi(sallallahu alaihe wa sallam) aur Sahaba se aisa karna sabit nahi.

☆ nikah ke ba'd chohare lutana.

☆ doodh pilayi ki rasm ada karna.

☆ ladki ko Qur'an ke saye mein rukhsat karna.

☆ muththi bhar chawal phenkne ki rasm ada karna.

☆ dulha ke ghar mein dakhle se pahle darwaze ki

chauhathon par tail daalna.

☆munh dikhayi aur god bithayi ki rasm.

☆ladhke ke joote chupana aur paise le kar wapass karna.

☆dulhe ke aane tak mahmanon ko khane ke liye intezaar karana.

☆shadi ke mauqe par gharon mein charagan karna aur gair zaroori qumqumon ka ehtemam karna halanke ye gair shara'i aur aag ke poojne walon ki naql hai.

In baaton mein ba'z woh hain jinhen ham bad'aqeedgi ke elawah aur kuch nahi kah sakte,,jab ke ba'z ki haisiyat mahaz baija qism ke jahilana khurafaat ki hai,in se ijtenab karna aur muslim mu'ashare ko in se najat dilane ki koshish karna intehayi zaroori hai taake logon ki bad 'aqeedgi se hifazat ke sath nikaah ka 'amal bhi aasan ho sake.

### Jahez ki museebat:

Is waqt nikaah ko mushkil karne wali cheezon ki kasrat hai,un tamam cheezon mein jahez aur jode ghodhe ki raqm ka lena dena aik badi musibat ki haisiyat rakhta hai,is musibat ne samaj ki chulen hila kar rakh di hain.

Islam ne mard ko hakim banya hai aur uski wajah yeh batayi hai ke woh auraton par kharch karne ka zimmedaar hai, jaisa ke Allah ta'ala ka farman hai:

"mard auraton par hakim hain,is wajah se ke Allah t'ala ne aik ko doosre par fazilat di hai aur is wajah se ke mardon ne apne maal kharch kiye" (Al Nisa:1/491)

Nabi(sallallahu alaihe wa sallam)ka irshad hai:

...aur aadmi kisi cheez par sab se ziyadah takreem aur ezzat ka mustahiq hai to woh uski baiti ya us ki bahan hai"(Ahmad 2/182)

goya ke Nabi(sallallahu alaihe wa sallam)ne is baat ki targheeb di hai ke nikah ke mauqe par ladhki ke wali ko tohfa wagaira de kar us ki ezzat afzayi ki jaye,lekin ghair Islami mahaul ke nateeje mein aaj musalmanon ka aik tabqa be ghairati ki hadon ko phalangte huye na sirf yeh ke ladhki walon se tamam gharelu cheezon ka mutalba karta hai balke aik badi raqam ka bhi talib hota hai aur yun faqeer ka kaam anjam deta hai.

Jahez ki yeh rasm hindiyon se aayi hai,ba'z log Fatima(R)ke jahez ki baat karte hain halanke woh khud Sayyeduna Ali ki aik zirah bech kar tayyar kiya gaya tha.(Dalailunnubuwwah 3/160)

Aik baap apni khushi se apni beti aur hone wale damaad ko tohfe ke taur par deta hai to yeh shar'an bura nahi hai.lekin aaj jahez aik khatarnak fitne mein tabdeel ho gaya hai,uski wajah se ladkiyan zinda jalayi ja rahi hai,ladkiyan khudkushi kar le rahi hain.

Jahez ki la'nat ki wajah se ab log jaheliyat ke zamane ki tarah ladkiyon ki paidayish ko pasand nahi karte chunanche rahme madar mein hi unko kahtm kar dene ki koshish ki jati hai,jahez ki wajah se nikah ka 'amal bahut mushkil ho gaya hai,laakhon ladkiyan shadi ke baghair ghar mein baithi hain, ghareeb walidain ki poori zindagi jahez ka saman jodhne mein guzar jati hai,ba'z log to apni jayedad tak farokht kar dete hain,jabke bahut se log soodi qarz le kar zindagi bhar pherte rahte hain,jahez hi ki wajah se kitni ladkiyan apni ezzat balke bahut son ne apna deen bhi gawan diya.ye aur is tarah ki doosri bahut sari buraiyon ka taqaza hai ke jahez ka khatma kiya jaye aur us ke mutalbe ko haram aur najaiz samjha jaye.

### **Aasan nikaah ki aik misaal:**

Syyeduna Abdurrahman bin Aauf(R)bade sahabi aur

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ashra mubashshara mein se hain, Anas(R) bayan karte hain ke Nabi(sallallahu alaihe wa sallam) ne un par zardi ka nishan dekha to pucha yeh kiya hai? unhon ne bataya ke main ne aik aurat se ghritli ke baqadr sona mahar de kar nikah kar liya hai, yeh sun kar Nabi (sallallahu alaihe wa sallam) ne farmaya:

"Allah tumhen barkat de , walima karo  
agarche aik bakri hi se ho"

(Bukhari:5167, Muslim:1427)

Ghaur kijye Abdurrahman(R) ne shadi karli aur Aap ko uski ittela' bhi nahi hui, is se un logon ko nasihat hasil karni chahiye jo shadi ke mauqe par door w nazdeek ke tamam rishtedaron ko jama karna zaroori samajhte hain aur is mein un logon ke liye bhi sabaq hai jinko ghalati se bhi agar yaad nahi kiya gaya to naak bhun chadhate aur rishta todhne se bhi gurez nahi karte.

Hamare hayan shadi ke mauqon par "badon" aur "buzrugon" ki maujoodgi bahut zaroori samjhi jati hai, agar waq'e aisa hi hota to Abdurrahman bin Aauf(R) ke liye Nabi(sallallahu alaihe wa sallam) se badh kar "bauzurg" aur kaun ho sakta tha? lekin unhon ne barkat ki hi khatir sahi Aap(sallallahu alaihe wa sallam) ki shaikat zaroori nahi samjhi.

☆☆☆.....=.....☆☆☆

## **Nikaah:Dayemi rifaaqt na ke waqti hamsafari:**

Nikah ke zari'e jo rishta wajood mein aata hai, uska maqsad jahan insani nasl ki taraqqi hai wahein mard aur aurat ki zina se hifazat bhi hai, is liye shari'at ne apni ta'leemat ke zari'ae is baat ka ehtemam kiya hai ke mard w aurat jab aik baar shadi ke rishte se judh jayen to bas jude hi rahen.isi liye shari'aat ne nikah ki un shaklon ko haram qarar diya jo mahaz waqti maslihat ke liye ikhteyar ki jati hain:

### **Nikaah e mut'aa ki hurmat:**

Islam ne mut'a ke nikah ko haram qarar diya hai, mut'aa ka matlab hai kisi aurat se aik khas waqt ke liye nikaah kar lena,shruoo' mein safar aur jang ke dauran yeh nikah halal kiya gaya tha lekin phir haram kar diya gaya. (Bukhari:5115,Mus lim:1407.1405)

### **Nikaah e halala ki hurmat:**

Isi tarah nikah e halala ko bhi haram qarar diya gaya hai,Allama Ibnul Qayyim(R) likhte hain:

"Halala kahte hain jis aurat ko teen talaqen ho hayi hon uska nikah kisi se sirf isliye kardena ke woh pichle shauhar ke liye halal ho jaye,yeh naya shauhar us se siyaah kari karke us ko talaq de to pahla dayyus shauhar us se phir nikaah karle....,hlala dar asl khufya zina hai jo shara'an bilkul haram hai"

(Ae'lamul mu'aqe'een(urdu):jild 2 page:76)

Syyeduna Uqba bin Amir(R) se riwayat hai ke Rasool

(sallallahu alaihe wa sallam)ne farmaya:kia main tumhen udhar ke saand ki khabar na dun?Sahaba (R) ne kaha kion nahi ae Allah ke Rasool!to aapne farmaya:

"woh halala karne wala hai ,Allah ne halala karne wale aur jis ke liye halala kiya jaye dono par la'nat farmayi hai"(Ibne maja,Daru qutnim,Baihaqi,Irwaul ghleel 6/300)

Syyeduna Umar(R) farmate hain:

"Allah ki qasam mere paas halala karne wala aur jis ke liye hlala kia jaye laye jayen to main dono ko rajm kardunga"

(Ibne Abi shaiba:4/294,Baihaqi 7/208)

Syyeduna Abdullah bin Umar(R) se aik aise aadmi ke bare mein pucha gaya jis ne apni biwi ko teen talaqen dedien ,phir uske bhai ne uske mashware ke baghair us se isliye nikah kar liya taake woh us aurat ko apne bhai ke liya halal karde,kia is tarah yeh pehle ke liye halal ho sakti hai? farmaya ke saheeh nikah ke baghair ye halal nahi ho sakti , ham Rasoolullah (sall- -allahu alaihe wa sallam) ke zamane mein is tareeqe ko badkari shumar karte the. (Hakim:2806,Baihaqi 7/207)

### **Nikaah e shighar ki hurmat:**

Nikah e shighar yeh hai ke aadmi apni beti ya bahan ki shadi kisi se is shart par kare ke woh bhi apni beti ya bahan ki shadi us se kardega.yeh haram hai,(Muslim 1416) is nikah ki hurmat ki wajah yeh hai ke is se nikah ke maqsad ko nuqsan pahunc sakta hai, aik ke sath doodri ki qismat judhi rahegi.

### **Talaaq aur khula' pasandeeda nahi:**

Islam ki nigah mein chunke nikaah ka maqsad dayemi mahabbat aur zindagi bhar ka sath hai is liye woh talaq ko sakht na pasand karta hai,Nabi(sallallahu alaihe wa sallam)ka irshad hai:

*"jo aurat apne shauhar se baghair kisi wajah ke talaq ka mutalaba kare us par jannat ki khushbu haram hai"*

(Abudaud:3226)

Aap(sallallahu alaihe wa sallam)ne farmaya:

*"jo shaks kisi aurat ko uske shauhar se nafrat dilaye woh ham mein se nahi"*

(Abudaud:2175)

Iblees ko talaq se badi khushi hoti hai Rasoolullah (sallallahu alaihe wa sallam)ne farmaya:

*"...aik shaitan akar kahta hai ke main ne fulan ko nahi chodha yahan tak ke main ne uske aur uski biwi ke darmiyan ikhtlaf daal diya,Iblees use qareeb karta hai aur kahta hai,achcha agent to tu hi hai aur phir use gale se laga leta hai"(Muslim:7283)*

Talaq aur khula' ko na pasand karne ke bawajood Islam ne in dono keliye gunjaish rakhi hai aur in ki ijaazat di hai,lekin is ijazat ki haisiyat aik majboori ki hai,warna Islam ne aakhri had tak is baat ki koshish ki hai ke aurat aur mard ka ikhtlelaf is akhri anjam ko na pahunche,is silsile mein islam ne takeed ki hai ke koi na pasandeeda mu'amala paish aaye ya mard kisi bina par aurat ko pasand na kare to use sabr aur darguzar se kaam lena chahiye.(jaisa ke aage ayat aur hadees aa rahi hai)

Islam ne saaf lafzon mein takeed ki hai ke agar aurat ki taraf se koi na pasandeeda baat paish aati hai to pahle use nasihat ki jaye,agar us se kaam na chale to waqti judayi(bistar alag kardene) se kaam liya jaye,is se bhi baat na bane to halke andaz mein marne ki ijazat hai aur agar is se bhi tabdeeli na ho to phir dono taraf se aik aik aadmi muqarrar ho aur woh islaah ki koshish karen,agar ab bhi baat nahi banti hai to phir akhri chara

talaq aur judayi hai, is marhale par bhi Islaam milane ke mauqe deta hai aur ruju' ki soorat paida karta hai, haiz ki halat mein talaq dena mana' hai is liye ke is halat mein aurat ka mijaz 'etedal par nahi rahta.

Talaq ki ta'dad aik ki bajaye teen muqarrar ki gayi hai, teen talaqon mein do martaba ki talqin rajaa'i hain ya'ni agar shauhar chahe to inke ba'd bhi biwi se rishata qayim kar sakta hai, is ke liye talaq ke ba'd aurat ke liye eddat ka aik waqfa rakha gaya hai aur is waqfe mein mard ko takeed ki gayi hai ke woh aurat ko ghar se na nikale, is muddat mein kharch ki zimmedari woh uthata rahega, mard eddat ke undar baghair nikah ke apni biwi ko louta sakta hai, han eddat ke ba'd naya nikah karna padega. yeh saari tadbeeren isliye hain taake ta'alluqat ki soorat qayem rahe aur miyan biwi aik doosre se door hone se bach jayein.

### **kamiyaab shadi shuda zindagi kaise?**

Nikah ke asli maqsad ki hifazat ke liye Islam ne miyan aur biwi mein se har aik ke zimme aise faraiz laga diye hain aur dono ke aise huqooq muqarrar kar diye hain ke jin ki hifazat se shadi shuda zindagi ko khushgawar banaya ja sakta hai aur mahabbat ko mazboot kiya ja sakta hai, Allah t'ala ne Qur'an Majeed mein irshad farmaya:

"aur auraton ke bhi waise hi huqooq hain jaise un par mardon ke hain achchayi ke sath"

(Al Baqra:228)

Isi tarah Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"yaad rakho! jis tarah tumhara haq tumhari biwiyon par hai(usi tarah) tumhari biwiyon ka haq tum par hai"

(Tirmizi:1173, Ibn Maja:1851)

Dekhye ke woh huqooq w faraiz kia hain:

### **Miyan ke faraiz aur biwi ke huqooq:**

1. Biwi ka shauhar ke oupar pahla haq ye hai ke woh us ke sath achcha sulook aur bartao rakhe, Allah t'ala ne farmaya:

"aur un ke sath behtar sulook rakho"

(Al Nisa:19)

behatr sulook ka matlab yeh hai ke jab mard khud khaye to uske khane ka bhi intezaam kare, jis tarah khud pahne usi tarah use bhi pahnaye, agar us ki taraf se koi na pasandeeda baat (nafarmani waghaira) paish aaye to pahle use nasihat ki jaye, agar nasihat se kaam na chale to phir doosre woh tariqe ikhtiyar kare jin ka zikar piche hua hai, Nabi(sallallahu alaihe wa sallam) irshad hai:

"Sunolauraton ke sath achcha sulook kia karo isliye ke woh tumhare matahat hain, tum un se is (hambistari aur unki ezzat aur tumhare maal ki hifazat) ke elawah aur kuch ikhteyar nahi rakhte, han agar woh kisi badhi kotahi aur bad zubani ka irtekar karein to unhen bistaron se alag kardo aur unhein maaro lekin takleef deh maar nahi phir agar woh tumhari farmabardari ikhteyar kar lein to unke liye rasta mat dhundo(talaq wagaira ka)" yaad rakho jis tarah tumhara haq tumhari biwiyon par hai(usi tarah) tumhari biwiyon ka haq tum par hai, tumhara haq un par yeh hai ke woh tumhare bistar aise logon ko na raudne dein jinhen tum pasand nahi karte, suno! aur unka haq tum par yeh hai ke tum un ke sath unki paushak aur khaurak mein achcha sulook karo"

(Tirmizi:1163)

yeh aadmi ke akhlaq ke kamil aur eeman ke mukammal hone ki aik pahchan hai ke woh apne ghar walon par meharban ho, jaisa ke Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"Momino mein eeman ke 'etabar se sab se kamil woh hain jo unmein sab se achche akhlaq wale hon aur tum mein sab se behtar woh hain jo apni auraton ke liye tum mein sab se behatar hon" (Tirmizi:1172)

Aadmi ko apni biwi ka ikram karna chahiya aur yeh us ki shakhsiyat ke kamil hone ki daleel hai, aur uske ikaram mein yeh baat dakhil hai ke mard uske sath diljoyi ka mu'amala kare Ayesha(R)ki riwayat hai, farmati hain:

"Rasoolullah(sallallahu alaihe wa sallam) ne mujh se dodh ka muqabala kia, main unse aage nikal gayi phir aik muddat ba'd jab main bhari bharkam hogayi thi Aap ne mujhse muqabala kia aur aap aage nikal gaye aur farmane lage ke yeh pichle muqable ka badla hogaya"

(Abu Daud:2561)

Nabi(sallallahu alaihe wa sallam) ne har qism ke khail ko batil shumar kia siwaye us khail ke jo apni biwi ke sath ho, irshad farmaya:

"har woh cheez jis ke zariye Adam ka baita dil bahlyi ka kaam le baatil hai siwaye teen cheezon ke, uska apni kaman se teer chalana, apne ghaudhe ko sadhana aur tayyar karna aur apni biwi ke sath dil lagi karna, yeh cheezen haq aur durust hain"

(Saheeh Ibn Maja:4434)

2. Biwi ka shauhar par yeh bhi haq hai ke woh uski takleef deh baaton par sabr kare aur uski lagzishon se

darguzar kare, Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"koi momin shaks(apni)momina(biwi)se bughz na rakhe,agr uski aik 'aadat na pasand hogi to uski kisi doosri aadat ko pasand bhi karega"(Muslim:1469)

aur Aap(sallallahu alaihe wa sallam)ne farmaya:

"Auraton ke sath bhalayi ki wasiyat qabool karo, bila shuba unki paidayish pasli ki haddi se hui hai aur pasli ka sab se taidha hissa uske upar ka hissa hota hai,agar tum use sidhi karne lag jao to use todh daloge aur agar chodh doge to barabar tedhi rahegi,lihaza auraton ke baare mein khair ki wasiyyat qabool karo"

(Bukhari:5184,Muslim:1468)

3.aurat ka yeh bhi haq hai ke mard uski aisi tamam baton se hifazat kare jo uske sharaf aur ezzat ko thes pahunchane wali ho aur uski be ezzati ka sabab banen,use be pardagi aur zinat ke izhar se roke aur mardon se ikhtelat se bachaye,use deen aur akhlaq ki kharabiyon se bachaye,mard uska nigran aur uski hifazat ka zimmedaar hai,Allah t'ala ka irshad hai:

"Mard auraton par nigran hai"(Al Nisa:34)

aur Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"Mard apne ahl w ayal ka nigran hai aur is nigrni ke baare mein us se suwal kia jayega" (Bukhari:893,Muslim:1829)

4.Mard ke zimme aurat ka yeh bhi haq hai ke woh use zaroori deeni umoor ki ta'leem de ya use ilm ki majlison mein hazir hone ki ijazat de,is liye ke deen ki islah aur rooh ke tazkiye ki zaroorat uske liye khane aur peene ki zaroorat se badh kar hai jis ka intezam karna mard par wajib hai,Allah t'ala ka irshad hai:



"ae eeman walotum apne aapko aur apne  
ghar walon ko aag se bachao jis ka  
eindhan insan hain aur paththar"

(Al Tahreem:6)

Jahannam se bachao eeman aur amal saleh ke zariye  
hoga aur amal e saleh ke liye ilm w ma'rifat zaroori hai  
taake uski us tareeqe par adayegi ho jo shari'at ko  
matloob hai.

5. Aurat ka mard par yeh bhi haq hai ke woh use deen  
par chalne aur namaz ki pabandi karne ka hukm de,  
Allah t'ala ka irshad hai:

"apne ghar ke logon ko namaz ki takeed  
karo aur khud bhi us par jame raho"

(Taha:132)

6. Mard par auraton ka yeh bhi haq hai ke woh use ghar  
se nikalne ki ijazat de jabke use ghar se nikalne ki  
zaroorat ho, jaise woh ba jam'at namaz mein hazir hone  
ya apne ghar ke logon, rishtedaron aur padosiyon se  
mulaqat ki khahish kare, han is shart ke sath ke woh ba  
hijab nikle, be pardagi na kare, khushbu laga kar na  
nikle, mardon se ikhtelat aur musafaha se bache.

7. Mard ke zimme aurat ka yeh bhi haq hai ke woh uske  
razon ki hifazat kare, isliya ke woh uska ameen hai aur uski  
hifazat ka zimmedar, sab se ziyada ahmiyat ka raaz bistar  
ka raaz hai, jis se bataur khas mana' kia gaya hai. (Hdees  
guzar chuki hai)

8. Mard ke oupar aurat ka yeh bhi haq hai ke woh usse  
apne kamon mein mashwara kare khas taur par un  
baton mein jin ka ta'alluq dono se aur unki aulaad se  
ho, Nabi(sallallahu alaihe wa sallam) ka uswa yahi hai  
, Aap apni biwiyon se mashware karte aur unki ra'i par  
'amal karte, Sulah Hudaibiya ke mauqe par jab aap  
sulah ki tahreer se farigh ho gaye to Sahaba se

farmaya: utho aur qurbani karke apne baalon ko mund lo, Aap (sallallahu alaihe wa sallam) ne yeh baat teen martaba doharayi lekin koi bhi uth kadha nahi huwa, jab aap ne yeh surat e haal dekhi to Umme salma (R) ke paas tashreef le gaye aur logon ke is tarze amal ka zikr farmaya, Umme salma ne arz kia: ae Allah ke Nabi (sallallahu alaihe wa sallam) kia aap aisa chahte hain? to jaiye aur kisi se kuch kahe baghair apne ount zabah kar dijiye aur apne baal mundne wale ko bula kar baal mundwa lijiye, aap ne aisa hi kia, ab kia tha, Sahaba saare ke saare uth khadhe huye, qurbani ki aur aapas mein aik doosre ke baal mund - ne lage, is tarah Allah ta'ala ne apne Rasool (sallallahu alaihe wa sallam) ke liya unki biwi ki raai mein khair rakh dia.

9. Mard ke oupar aurat ka yeh bhi haq hai ke woh Esha ke ba'd fauran uski taraf laut aaye, ghar se baahar us se door rah kar der raat tak jagta na rahe, isliye ke yeh cheez aurat ki bekhabi aur pareshani ka sabab banegi balke yeh bhi mumki hai ke agar barabar aisa ho to is se uske seene mein shak janam le, mard par aurat ka to yahan tak haq hai ke woh ghar mein bhi us ka haq ada kiye bagair us se door rah kar jaagta na rahe, khah yeh namaz ke liye hi kion na ho, Nabi (sallallahu alaihe wa sallam) ne Syyd- una Abdullah bin Amar bin Aas (R) ko is baare mein tanbeeh karte huye farmaya :

"bilashuba tumhari biwi ka bhi tum par haq hai"  
(Bukhari: 1975, Muslim: 1159)

10. Mardon par auraton ke huqooq mein se yeh bhi hai ke agar uski aik se aiyada biwiyon hon to unke darmiyan khane peene, libaas, ghar aur bistar par raat guzarne ke silsile mein adl se kaam le, in mein se kisi baat mein kotahi zulm aur na insafi hai jo ke sakht haraam hai.

Islami bhaiyolyeh woh huqooq hain jo auraton ke aap ke zimme hain, inki adayegi ki koshish karna aur is silsile mein kotahi se hattal imkan bachna aapki zimmedari hai, in huqooq ki adayegi aap ko shadi shuda zindagi mein sa'adat w masarrat bakhshenga aur is se gharon ko salamti hasil hone ke sath un tamam baton se hifazat naseeb hogi jo aapki raaton ki neend haraam karen aur aapse aapka chain w sukoon cheen len.

khawateen ko bhi hamari nasihat hai ke agar shauhar ki taraf se kisi haq ki adaygi mein koi kotahi hoti ho to woh nazar andaz karen aur us kotahi ka jawab mazed unki khidmat w ita'at ke zari'e den, is tarah izdewaji zindagi ki gadhi khushi khushi kamiyabi ki manzil ki taraf badhti rahegi.

### **Biwi ke fara'aiz aur shauhar ke huqooq:**

Biwi ke upar shauhar ka haq bada azeem hai, Nabi (sallallahu alaihe wa sallam) ne is haq ki azamat ko in lafzon mein bayan farmaya:

"shauhar ka biwi ke upar aisa haq hai ke agar shauhar ko (peep aalood) zakhm ho aur biwi usko chaat le tab bhi usne haq ada nahi kia" (Saheeh Ibne Maja: 3148)

Hosh aur aql wali aurat wahi hai jo un cheezon ko azmat ki nigah se dekhe jinko Allah aur uske Rasool (sallallahu alaihe wa sallam) ne azmat di hai, aisi hi aurat apne shauhar ki puri qadr karne wali hoti hai aur uski ita'at mein lagi rahti hai, isliye ke shauhar ki ita'at jannat mein le jaane ke asbaab mein se hai, jaisa ke Nabi (sallallahu alaihe wa sallam) ne farmaya:

"aurat jab panch waqt ki namaz ada kare, Ramazan ke roze rakhe, apni sharmgah ki hifazat kare aur apne shauhar ki ita'at kare to us se kaha jayega ke jannat mein uske

*jis darwaze se chaho dakhil hojao"*

*(Saheeh Ibne Maja:660)*

Ae muslaman khatoon!gaur kijiye ke kis tarah shauhar ki ita'at ko usi tarh jannat ko wajib karne wali cheezon mein shumar kia gaya hai jis tarah namaz aur rozon ke jannat mein dakhil hone ka sabab bataya gaya hai,to aap shauhar ki ita'at ko lazim pakadhye aur uski na farmani se bachye,kionke uski na farmani mein rab ki narazgi hai,Rasool (sall- -allahu alaihe wa sallam) ne irshad farmaya:

*"us zaat ki qasam!jiske hath mein meri jaan hai jo shauhar apni biwi ko apne bistar par(aane ki)da'wat de aur woh inkar karde to aasman wala us par us waqt tak naraz rahta hai jab tak ke shauhar us se razi na hojaye"* (Bukhari:5193,Muslim:1436)

To aae musalman khatoon!aap ke zimme lazin hai ke aap aisi tamaam baton mein uski puri ita'at karen jo shari'at ki mukhalif na hon, han yeh ita'at ghulu ki yeh soorat bhi na ikhtiyar karle ke aap gunah aur na farmani mein bhi us ki ita'at karti rahen agar aisa hota hai to aap gunah gaar thahreingi.

Misaal ke taur par aap uski khatir khubsoorat banne ki gharz se woh kam karne lagen jin par Nabi(sallallahu alaihe wa sallam)ne la'nat farmayi hai.

ya yeh ke aap apne shauhar ki ita'at ghar se be parda nikalne ke silsile mein karen,isiye taake woh aapki khubsoorti ke zariye logon mein fakhr kare, Nabi(sallallahu alaihe wa sallam)ka irshad hai:

*"woh auraten jo libaas pahanne ke bawajood nangi hon,mardon ki taraf mayil hone wali aur unko apni taraf mayil karne wali hon jannat mein dakhil nahi hongy aur na hi uski khushbu payengi jabke khushbu*

*panch sau saal ki masafat se aayegi"*  
(Mu'atta:2652)

*Aik doosri riwayat mein hai:*

*"Akhri zamane mein aisi auraten hongy jo  
libaas pahanne ke bawajood nangi  
hongy, unke sar bukhti ount ke kohan ki  
tarah hongy, un par la'nat bhejo kionke yeh  
mal'oon hain" (Tabrani ausat:9331)*

*ya yeh ke aap apne shauhar ki ita'at is baare mein  
karen ke woh haiz ki haalat mein ya pichli sharamgah  
mein jima' kare, yeh bade gunah ke kaam  
hain. (Hadeesen guzar chuki hain)*

*Aap ke liye yeh bhi ja'iz nahi ke aap apne shauhar ki  
ita'at is tarah karen ke us ke kahne par ajnabi mardon  
ke saamne aayen, gair mardon se aapki mulaqat aur  
musafaha wagairah aur aisi tamam baton mein jo  
shari'at ke khilaaf hain, shauhar ki ita'at aap par farz  
nahi, ita'at sirf naiki aur bhalayi ke kaamon mein karna  
hai, rab ki nafarmani karke bande ki ita'at ja'iz nahi.*

*2. Biwi par apne shauhar ka yeh haq hai ke apni ezzat w  
waqar ki hifazat kare, neez shauhar ke maal, uski aulaad  
aur ghar ki tamaam cheezon ki hifazat kare, Allah ta'ala  
ka irshad hai:*

*"pas naik auraten farmabardar hain, gair  
hazri mein hifazat karne wali hain, isliye ke  
Allah ne (unhen) mahfooz rakha"*

(Al Nisa:34)

*Aur Nabi(sallallahu alaihe wa sallam) ka farman hai:*

*"Biwi apne shauhar ke ghar aur uske  
bachchon ki nigran hai, us se un ke bare  
mein pucha jayega" (Bukhari:7138, Muslim:4828)*

*3. Mard ka aurat par yeh haq bhi hai ke woh us ke liye  
bane sanware, us se hamesha muskurate chehre ke  
saath mile, munh bigadhe aur aisi soorat banaye na mile*

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jo use pasand na ho, Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"behtareen aurat woh hai jise aap dekhen to aap ko khush karde, jab hukm den to ita'at kare aur aapki gair hazri mein apni aur aapke maal ki hifazat kare"

(Sheeh Ibne Maja:3299)

Bahut si khawateen ka tarze 'amal is baare mein 'ajeeb hi hota hai, shauhar ke saamne zeenat aur khubsoorti ikhteyar karne ki unhen koi parwah nahi hoti leikn agar woh ghar se bahar niklen to aaraish w zaibayish ke poore ehtemam ke saath nikalti hain, goya ke unka tarz e amal aur unka mu'amala us arabi maqoola ke bilkul mutabiq hota hai ke "ghar men bandarya aur sadhak par hirmi" aisi Allah ki bandiyon ko Allah se darna chahiye, unki zeenat aur khubsoorati ka poora haqdar unka shauhar hai, gairon ke saamne izhaar e zinat to haram aur na pasandeeda amal hai.

4. Biwi ke upar shuhar ka yeh bhi haq hai ke woh apne ghar ko lazim pakde aur shauhar ki ijazat ke bagair ghar se qadam na nikale, khah namaz ki khatir masjid jane ke liye hi kion na ho, Allah t'ala ka irshad hai:

"aur apne gharon mein jami raho"

(Al Ahzab:33)

5. Shauhar ka apni biwi ke upar yeh haq bhi hai ke woh uski ijazat ke bagair kisi ko ghar ke andar aane ki ijazat na de, jaisa ke Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"tumhara haq unpar yeh hai ke woh tumhare bistar aise logon ke na raundne de jinhen tum na pasand karte ho aur aise logon ko ghar ke andar aane ki ijazat na den jinhen tum achcha nahi samajhte"

(Tirmizi:1163)

6. Aurat ke zimme mard ka yeh haq bhi hai ke woh uske maal ki hifazat kare aur uski ijazat ke bagair us mein se kuch bhi kharch na kare, Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"koi aurat apne shauhar ke ghar se uski ijazat ke bagair kuch bhi kharch na kare, aap se pucha gaya khane ki cheez bhi nahi?farmaya:woh to hamara sab se umda maal hai"(Tirmizi:2203, Abu Daud:3548

Balke shauhar ka to yeh bhi haq hai ke biwi khud apna maal bhi us ki ijazat ke bagair kharch na kare ,jaisa ke Nabi(sallallahu alaihe wa sallam)ka irshad hai:

"kisi aurat ke liye ja'iz nahi ke apne maal mein se kuch bhi apne shauhar ki ijazat ke bagair udaade" (Al Saheeha:775)

7. Biwi par mard ka yeh bhi haq hai ke woh us ki maujoodgi mein uski ijazat ke bagair nafli roza na rakhe, Nabi(sallallahu alaihe wa sallam)ka farman hai

"aurat ke liye ja'iz nahi ke apne shauhar ki maujoodgi mein uski ijaazat ke bagair (nafli)roze rakhe"

(Bukhari:5195, Muslim:1026)

8. Shauhar ka apni biwi par yeh bhi haq hai ke agar woh us par ya uski aulaad par kuch maal kharch karti hai to us par ehsaan na jatlaye, isliye ke ehsaan jatlane se ajr w sawab baikar ho jata hai, Allah ta'ala ka irshad hai:

"Aae eeman walo!ehsan jatla kar aur takleef deh baat karke apne sadaqat ko batil na karo" (Al Baqra:264)

9. Shauhar ka biwi par yeh bhi haq hai ke woh thodhe par razi rahe, maujood cheez par qana'at kare aur use aise kisi kharch ki takleef na de jo us ke bas se bahar ho, Allah t'ala ka farman hai:

"khushhal aadmi ko chahiye ke apni

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haisiyat ke mutabiq kharch kary aur jise rizq kam dia gaya hai woh usi ke muatbiq kharch dega jo Alaah ne use diya hai, Allah kisi ko usi ke mutabiq taleef deta hai jo usne use diya hai, Allah jald hi tangi ke ba'd aasani kardega" (Al tlaq:7)

10. Biwi par uske shauhar ka yeh bhi haq hai ke woh sabr ke sath uski aulaad ki behtar tarbiyat ka ehtem -am kare, uske samne ukse awulad par gusse ka izhar na kare, na bad du'a de aur na hi unhen bura kahe is liye ke yeh baten shauhar ki aziyat ka ba'id hongy, aur Rsool(sallallahu alaihe wa sallam) ka irshad hai:

"jab koi aurat dunya mein apne shauhar ko takleef pahunchati hai to Hoor mein se uski biwi kahti hai, use takleef na do, Allah tumhen 'gharat kare, woh to tumhare paas mahman hai jald hi tum se juda ho kar hamare paas aa jane wala hai"

(Tirmizi:1184)

11. Shauhar ka biwi par yeh bhi haq hai ke us ke walidain aur rishtedaron ke sath behtar bartao kare, jo khatoon shauhar ke walidain aur rishte daron ke sath behatr bartao na kare woh shauhar ke sath achcha bartao karne wali nahi ho sakti.

12. Shauhar ka yeh bhi haq hai ke jab woh biwi ko ham bistari ke liye bulaye to inkar na kare, is liye ke Nabi(sallallahu alaihe wa sallam) ka irshad hai:

"jab shauhar apni biwi ko apne bistar par aane ki da'wat de aur woh ikaar karde aur shauhar us se naraaz ho kar raat basar kare to subah tak us par farishte la'nat karte rahte hain"

(Bukhari:5194, Muslim:1436)

Aur Aap(sallallahu alaihe wa sallam) ne farmaya:

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"jab shauhar apni biwi ko jima' ke liye  
bulaye to use uske paas aajana chahiye  
agarche woh tannur par ho"(Tirmizi:1160)

13.aurat ka yeh bhi farz hai ke woh apne shauhar aur  
uske ghar ke raazon ki hifazat kare, kisi raaz ko faash  
na kare,khas taur par bistar ke raaz ko bilkul na khole,  
bahut si khawateen is silsile mein kamzori ka suboot  
deti hain,halanke Nabi(sallallahu alaihe wa sallam)ne is  
se sakhti se mana' farmaya hai.

14.Auarat ka yeh bhi farz hai ke woh apne shauhar ki  
mahabbat aur rifaqat ki hifazat ki harees rahe aur uske  
sath ta zindagi nibahne ki koshish kare aur bagair kisi  
sabab ke talaq ka mutalab na kare, wa'eed ki riwayaten  
piche guzar chuki hain.

Aae musalman khatoon! yeh aap ke upar aa'id hone  
wale aapke shauhar ke huqooq hain, aap ke liye lazim  
hai ke aap in huqooq ki adayigi ki puri puri koshish  
karen aur apne haq ke silsile men shauhar ki taraf se ho  
rahi kotahi se chashm poshi karen,is tarah aap ki  
mahabbat ko hameshgi milegi,gharo ki islah ka saman  
hoga aur gharon ki durustagi se samaj ki durusti wajod  
men aayegi.

### **Aik aqalmand maan ki nasihat apni beti ko:**

Man'aon ki yeh badi zimmedari hai ke woh apni  
betiyon ko in huqooq ki adayegi ki nasihat aur talqeen  
karen aur pahli mulaqat se pahle hi har maan apni beti  
ko in huqooq ki yad dihani karade, salaf ki khwateen ka  
yahi tarze amal tha,chunache kinda ke baadsha Amr bin  
hijr ne Umme Ayas bint Aauf shaibani se shadi ki ,jab  
rukhsati ka waqt qareeb hone ko hua to ladhki ki maan  
Umama bnit Hariz ne ladhki ko tanhayi men nasihat ki  
,jis mein usne khushgawar izdewaji zindagi ke usool  
bayan kiye, usne kaha:

"Aae meri beti! agar shayistagi aur adab w khubi ki wajah se agar koi nasihat se bala hoti to tu iski ziyada haqdar thi, lekin nasihat ghafil ke liye tambeeh ka saman aur aqlmand ke liye madad ka zari'aa hoti hai aur agar koi aurat apne maan baap ki mahabbat aur unki daulat ki bina par shauhar se be niyaz hosakti to tu uske sab se ziyada la'iq hai, lekin auraten mardon ke liye paida hui hain aur mard ki takhleeq auraton ke liye hui hai.

Meri betiltu us faza se juda ho rahi hai jis mein tu paid haui aur us ghonsle ko chodh kar jis men tu parwan chadhi aise aashyana ki taraf ja rahi jis se tu na aashna hai aur aise sathi ki taraf ja rahi hai jis se tu na manoos hai, ab woh apne ikhtiyar ki buyad par tumhara nigran aur nigahban ban chuka hai, pas tu uski laundi ban ja woh tumhara farman bardar ghulam ban jayega aur us ke hawale se das baaton ki hifazat karo, ye tumhare liye zakheere ke taur par kaam aayengi.

☆Unmen pahli aur doosri baat yeh hai ke qana'at pasandi ikhtiyar karna aur khushi ke sath uski ita'at karna. (qana'at men dil ka sukoon aur ita'at mein Rab ki raza poshida hai)

☆Teesri aur chothi baaten yeh hain ke uski nigah aur naak ki jaghon ka khayal rakhna, aisa na ho ke us ki nigahen tumhari badsoorati ke kisi maqam par pad jayen aur dekho woh tum se sirf khusbu hi sooghe.

☆Pancwein aur chati baaten yeh hai ke uske sone aur khane ke aaufat ka khayal rakhna kion ke bhook ki shiddat aadmi ko ghzabnak kar deti hai jabke neend mein khalal use aape se bahar kar deti hai.

☆Satwein aur aathwien baat yeh hai ke uske maal ki hifazat aur uske 'ayal aur aulad ki saheeh dekh reh karna, maal ke silsile mein sab se aham cheez uska

umda istemala hai aur 'ayal ke liye sa sab se ziyada qabil tawajjo baat unka eheteram hai.

☆ Aur nawein aur daswein baat yeh hai ke kisi mu'amale mein uski nafarmani na karna, uske kisi raaz ko fash na karna, agar tum ne uski na farmani ki to uska seena tumhare khilaf ghusse se bhar jayega aur agar tune uske raaz ko fash kar diya to tu uski gaddari aur be wafayi se mahfooz nahi rah sakti, agar woh gamdgeen ho to koi aisi harkat na karna jis se khushi jhalke aur agar woh khush ho to uske saamne roni soorat bana kar na aana"

(Alwajeez fi fiqhissunna wal kitab alA'zeez)

☆☆☆.....☆☆☆

Urdu in Roman script

**Zina ke nuqsanat aur us ke asbaab  
par guftagu karne wali  
aik umda aur rahnuma kitaab**

# **Zina se bachein! kion aur kaise?**

Taleef:

**Hafiz Muhammad Sajid Usaid Nadwi**

**Maktabah Al-faizi  
Mehdipatnam, Hyd. 500008**

Cell: 9494511336, 8522991427

Urdu in Roman script

Mashhoor 'Arabi kitab  
"KUN SALAFIYYAN 'ALAL JADDAH"  
Ka Urd Translation

# Sachche Salafi Bano!

Taleef:

Fazilatusshaikh Abdussalaam bin Raja  
Assahemee

Nazre saani:

Fazilatusshaikh Saleh Al fauzan hafizahullah

Tarjuma:

Hafiz Muhammad Sajid Usaid Nadwi

*Maktabah Al-faizi*  
**Mehdipatnam Hyd 500008.**

Cell: 9494511336, 8522991427

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Urdu in Roman script

**Aakhirat** (Maut, Barzakh, Mahshar, Jannat w Jahannam waghairah) **aur**  
**taqder par eeman se muta'alliq**  
300 se za'aid suwalat aur unke jwabaat ka  
qeemati aur munfarid majmoo'aa

# 'AQeeda Quiz

## part:3

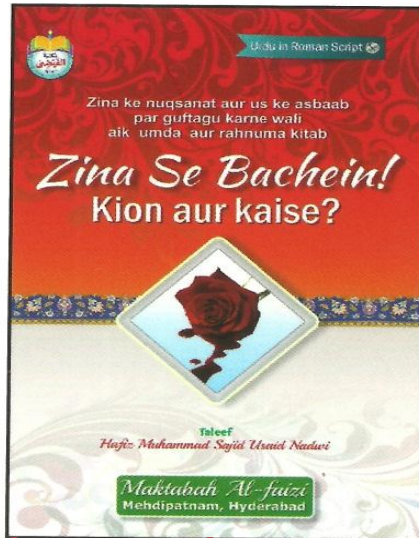
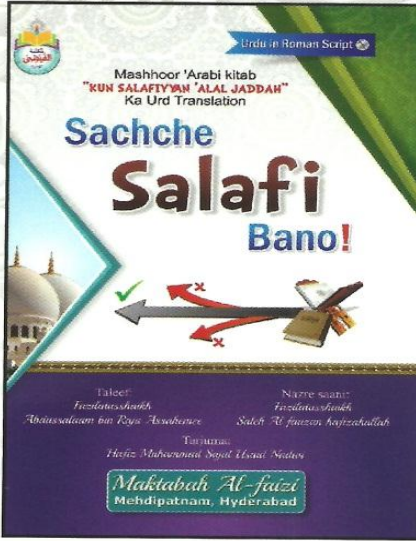
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**Mehdipatnam, Hyd. 500008**

Cell: 9494511336, 8522991427

# Hamari Ba'z Aham Roman Kitaben



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## FAIZI BOOK DEPOT

12-2-835/1/A/A Sri Ram Nagar Colony Lane  
Opp. to MM Hospital, Near Gowtam Model School  
Mehdiapatnam Hyderabad-500 028, TS, INDIA  
Ph.: +91 9494511336, 8522991427, 9014231585  
Email. faiziabuashhar79@gmail.com